بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

The Journey to the Pleasure & Closeness of Allah ﷻ

The Journey to the Pleasure & Closeness of Allah ﷻ

From the teachings of
Shaykh Abdul Aziz ad-Dabbagh رحمه الله تعالى

Ahmad Dabbagh

MUHAMAMDIYAH
PUBLICATIONS

Published by:
Muhammadiyah Publications
Muhammadiyah House of Wisdom
33 Ridling Lane, Hyde,
Cheshire, England SK14 1NP
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ISBN: 978-0-9575634-4-5

Edition: 30 May 2013 AD /20 Rajab 1434 AH

British Library Catalouguing-in-Publication Data

GRATITUDE

I thank Allah, the Exalted, who has bestowed infinite blessings upon myself and upon all the Creation. Amongst those blessings, is being able to serve the Deen by conveying His message of salvation to all of humanity.

May Allah, the Lord of the worlds shower His infinite mercy and salutations upon Prophet Muhammad ﷺ, His family, companions and the pious until the Day of Judgement and beyond, as we received the message of eternal bliss and salvation through them.

Special thanks to Sayyidina Abdul Aziz Ad-Dabbagh ؒ and all the scholars and masters of the sciences of Islamic scholarship.

Allah, the Most-Merciful stated in the Qur'an "Be thankful to Me and your parents" [Quran 17:23]. May Allah, reward and have mercy upon my father, Muhammad Nawaz and mother Umm Ahmad Sughra in both worlds, great grandfathers Shaykh Khayruddin Awliyah ؒ and Imam Hasan al-Basri ؒ through whose teachings I benefitted immensely.

Lastly, I would like to thank all those people who helped in preparing this book, my wife, children and the brothers and sisters of Tareeqah Muhammadiyah, especially brother Yasir, Shihab, Farooq and Waqqas who did almost all the compilation work. In reality, I have not contributed to this book except for guiding and supervising them.

May Allah, the Most Merciful accept all of our efforts, make it a means towards achieving His pleasure and forgive our shortcomings in intention and deed.

Ahmad Dabbagh
Tareeqah Muhammadiyah
United Kingdom, 2013 A.D./1334 A.H.

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THE PURPOSE OF THIS BOOK

Allah سبحانه وتعالى created man to worship Him so that through this he can attain His pleasure. The rest of creation on earth has been created to serve mankind, even the sun, the moon and the stars in the heaven were created for this purpose. In this world, Allah tests man through wealth, possessions, land, relatives, spouse, children, sickness, health and even through life and death. The question is whether these worldly things take mankind away from Allah سبحانه وتعالى or do mankind use the world to achieve the closeness of Allah the Most High. Allah the Exalted sent the Prophet ﷺ to teach mankind how to spend their life in the worship of Allah سبحانه وتعالى, in order to please Him. In order to please Allah سبحانه وتعالى, man must develop the following four qualities within him:

GIVING PREFERENCE TO ALLAH ﷻ

1. Firstly, to spend one's life in accordance with the laws and commands of Allah and in every state and condition to give preference to His law even if the whole world is in opposition to him.

MESSENGER OF ALLAH ﷺ

2. Secondly, to give preference to the way of the Prophet ﷺ overall false worldly customs and cultures and to colour one's life in the life of the Prophet ﷺ.

COMPASSION UPON CREATIONS

3. Thirdly, to fulfil the rights of the creation by having compassion upon them, honouring their rights, not inconveniencing them and trying to better their lives in this world and the Hereafter by conveying to them the Message of Islam.

CONSTANT AWARENESS OF ALLAH

4. Fourthly, to live life in the constant remembrance and presence of Allah through his heart and mind by thinking, that is Allah, the Exalted is with me, is seeing me and listening to me. He should spend his whole life as though he is seeing Allah, the Exalted, and most certainly Allah, the Exalted is seeing his every condition.

THE BENEFIT OF SUBMITTING TO ALLAH'S WILL

How will a person achieve all of this? In this book, in light of the Quran and Hadith and the lives of the friends of Allah and gnostics, there is a summary of the path to the pleasure of Allah upon which hundreds and thousands of people have travelled in order to attain the presence of Allah ﷻ.

HOW CAN I DO THIS?

Before travelling on this path one must fulfil four conditions:

1. Beliefs (*Aqidah*): One should align their beliefs in conformance to the doctrine of Ahlus Sunnah wal-Jamah.
2. Fiqh (Islamic law): One should learn the obligatory, necessary, recommended, preferred, forbidden, innovative practices in relation to Wudu (*ablution*), Ghusl (*ritual bath*), Ibadah (*worship*) and transactions.
3. Repentance (*Tawbah*): If one has violated the rights of Allah and the creation he should make amends and compensate for them, sincerely repent and make strong intention not to return to them in the future.
4. Striving (*Mujahadah*): One should make a firm determination to strive and sacrifice one's desires, as the devils, the lower-self and the worldly people will always be opposing the person during his journey to the closeness and pleasure of Allah ﷻ.

FIRST STAGE: PURIFICATION OF THE BODY

One will firstly learn the methodology to protect his bodily organs from the sins of the tongue, ears, eyes, hands, feet, stomach and private parts.

SECOND STAGE: PURIFICATION OF THE MIND

In the second stage, the person learns the methodology for preserving the heart and mind from evil thoughts, replacing it with good and pure thoughts and instilling in the mind the presence of Allah ﷻ.

THIRD STAGE: PURIFICATION OF THE HEART AND SOUL

Thirdly, to purify the heart and soul by eradicating the evil traits such as envy, hatred, ostentation and arrogance contained within the heart and then adorning ones inner-self with good traits such as sincerity, patience, gratitude, trust and abstinence.

FOURTH STAGE: ILLUMINATION OF THE SPIRIT (RUH)

In the fourth stage, the person will annihilate their inward and outward in the love and obedience of Allah and the Messenger ﷺ the result of which will be the attainment of Allah's closeness, pleasure and gnosis.

CONVEYING THE MESSAGE AND STEADFASTNESS

Upon completing the four stages of purification the seeker’s inward will become enlightened with the friendship and presence of Allah and he will begin to invite others to travel the path upon which he walked. If a person dies in this state, then he will be, through the grace of Allah, successful in this life and gifted with the company of the Prophets, truthful ones, martyrs and friends of Allah in the hereafter.

FROM WHERE CAN I BEGIN THE JOURNEY

Shaykh ‘Abdul Qadir Psaid: “Whomsoever has achieved the pleasure of Allah, has obtained everything, and whomsoever was not able to achieve the pleasure of Allah has lost everything.”

You can also attain this success by firstly learning about the path to Allah and thereafter remaining under the supervision of a teacher or guide who is following the commands of Allah, the Noble ways of Prophet Muhammad ﷺ, has knowledge of this path and is aware of all its pitfalls and difficulties.

May Allah ﷻ grant us His true love, the true love of His Beloved ﷺ, His obedience and His pleasure in this world and the hereafter.

THE JOURNEY TOWARDS THE PLEASURE OF ALLAH

This book is for those who want to attain the closeness and pleasure of Allah and points out the difficulties and obstacles in the path leading to Allahﷻ. The Seekers should practise what their teacher prescribes for them. The Seekers should also have contact with the teacher at least once every forty days during which they should inform him of their state/condition and after the consultation, one should act upon the guidance given by the Teacher.

Name: ____

Address: ____

Date of birth: _____/_____/_____

Education/Occupation: _______________________________

____

Purpose of life: ____________________________________

Activities in spare time: _____________________________

JOURNEY TOWARDS THE PLEASURE OF ALLAH AND EXAMPLE OF THE PLANE



BY FOOT



BY CAR



BY TRAIN



BY SHIP



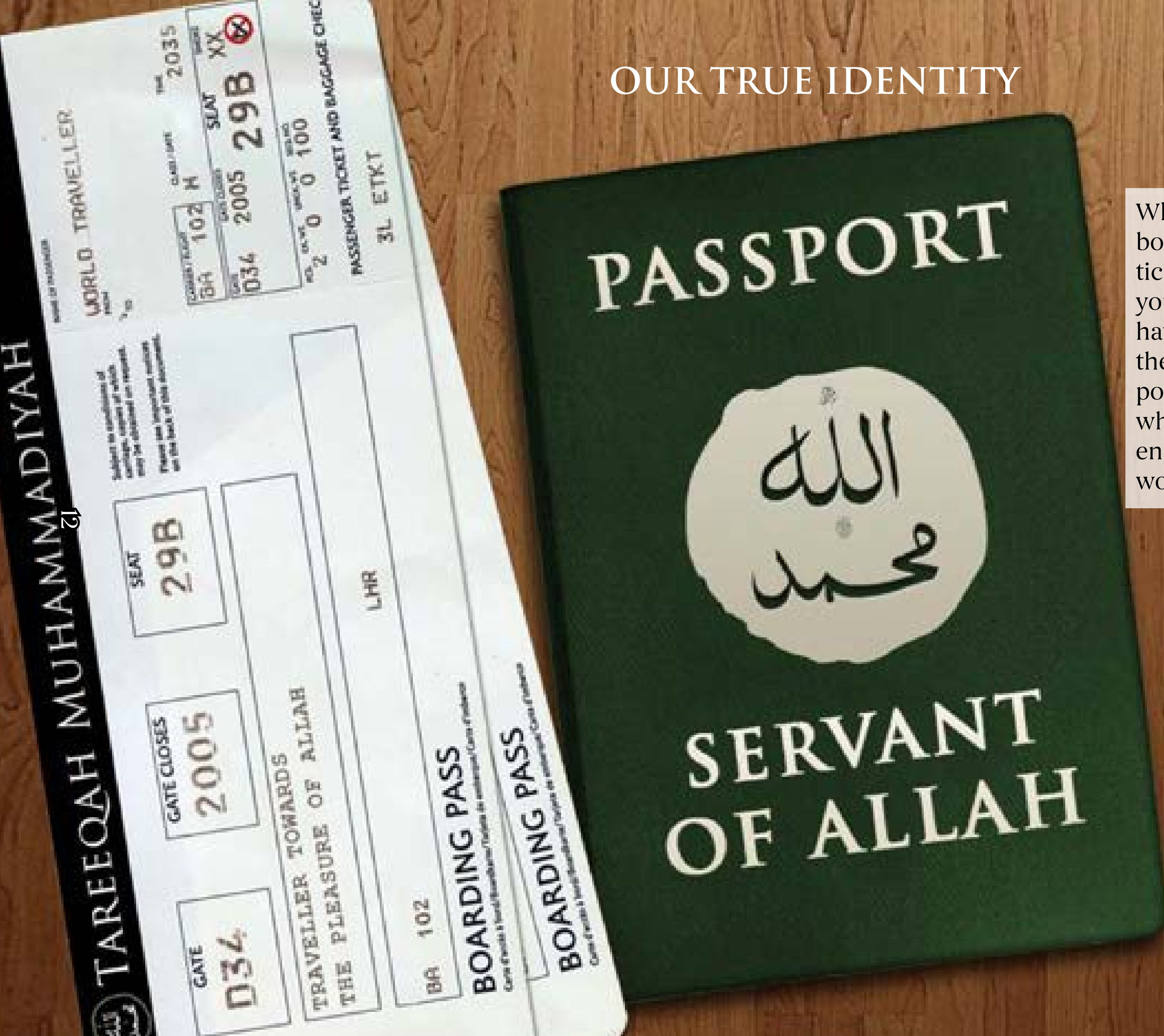
BY AEROPLANE

Many people travel to many lands of this world. They travel in many different ways. They travel by foot, they travel by vehicles, by train, ships , and airplanes.



There are many planes which wait for you all to travel to the land of Allah's closeness. However, there are also many planes which shall take you to the lands of Hell and the lands of your desire.

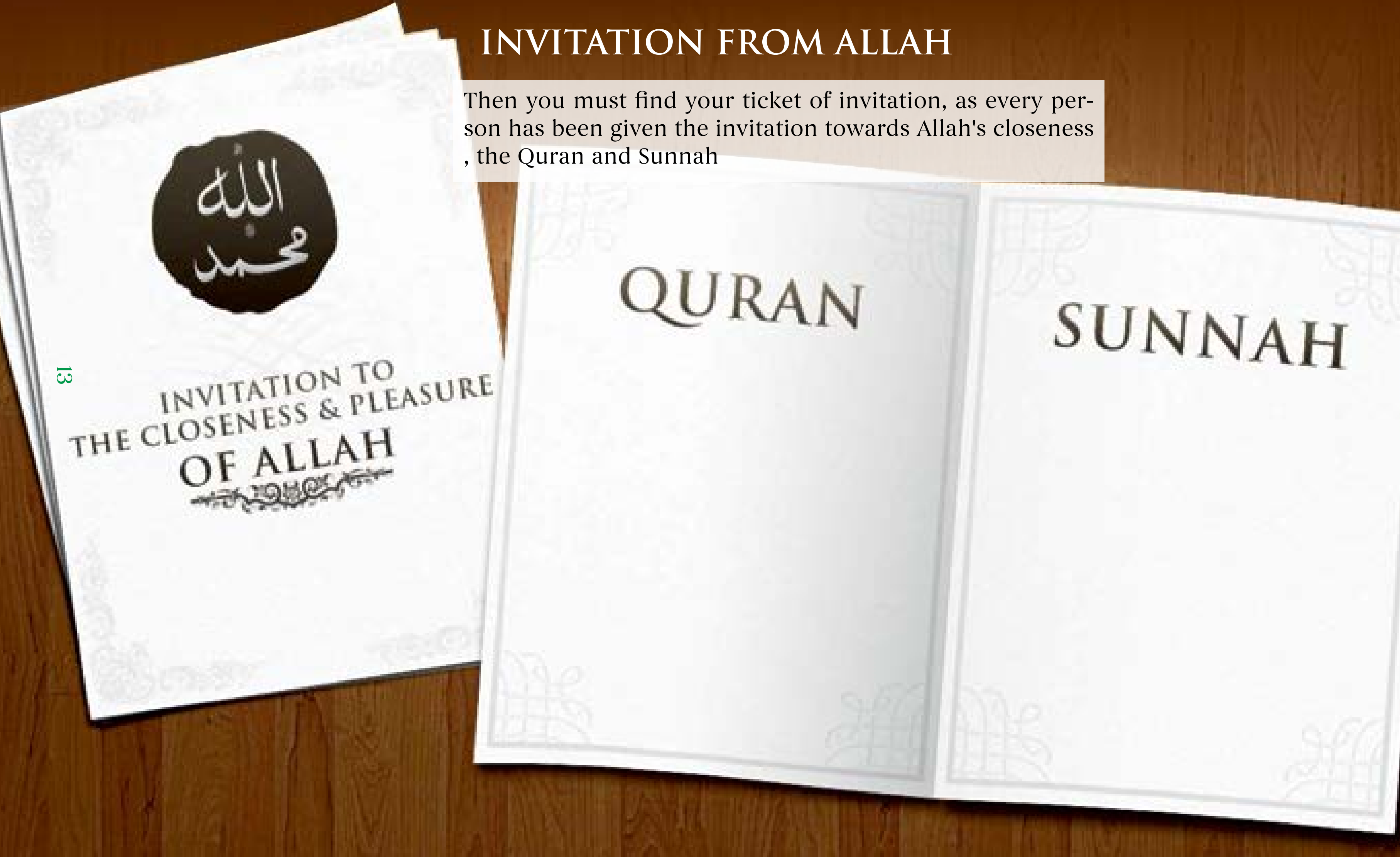
OUR TRUE IDENTITY



Wherever you shall board. you shall need a ticket, you shall need your passport. But many have lost their tickets, they have lost their passports of servanthood which they all have given as they entered this world.

INVITATION FROM ALLAH

Then you must find your ticket of invitation, as every person has been given the invitation towards Allah's closeness , the Quran and Sunnah

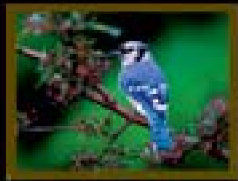


INVITATION FROM SHAYTAN

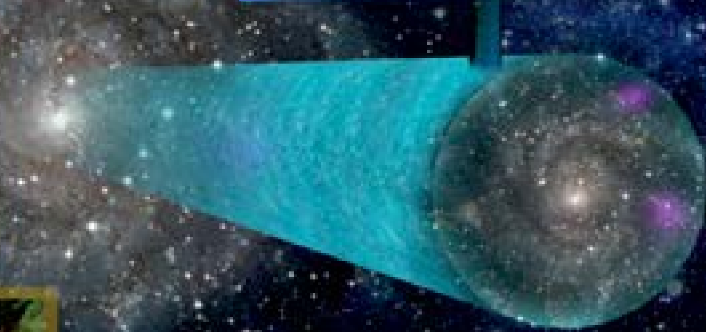


Shaytan also gives invitations towards his closeness and toward the Duniya and worldly temptations. |


NON-EXISTENCE
SPIRITS
WORLD
INTERMEDIATE WORLD
DAY OF JUDGEMENT
HELL
PARADISE
PERIOD OF NON EXISTENCE
When there was only Allah
?
WORLD OF SPIRITS
SHORT PERIOD OF EXISTENCE TILL DEATH
Anxiety/Problem (1 years)
Actual Adult Living (6 years)
Doing Nothing (1 year)
Sleep (22 years)
Bath/Toilet (2 years)
Work/Education (15 years)
Childhood (13 years)
YOU ARE HERE
Higher part of Barzakh
Lower part of Barzakh
SOUL NOT PURIFIED
Eternal Life in Hell
BRIDGE OF SIRAT
PURIFIED SOUL
Eternal Life in Paradise
OUR WHOLE STORY
ONE WAY JOURNEY
NO RETURN, NO SECOND CHANCE

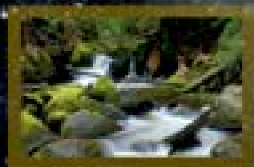




In the beginning, there was only Allah and nothing else. Allah created the whole of the universe including human and Jinn only to recognise Him and worship Him.



Everything that you can see all around yourself such as the sky, sun, moon, birds, animals, rivers and mountains were not created by themselves and not created by mankind. They were not in pre-existence. Other creations such as angels, paradise, hell, the Throne of Allah, the Divine Chair, the Sacred Tablet and the Pen also did not exist,





FIRST ASSEMBLY OF THE SPIRITS

“Truly, We did offer al-Amanah (the trust or moral responsibility or honesty and all the duties which Allah has ordained) to the heavens and earth the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allah's torment). But man bore it. Verily, he was unjust (to himself) and ignorant of result).” [Qur’an 33:72]





COVENANT OF LOYALTY

الله جل جلاله

“Am I not your Lord?”



“Yes, oh Allah You are our Lord”
[Quran 7:172]

Allah asked all spirits
“Am I not your Lord?”.
Every spirit among the mankind replied
“Yes, oh Allah You are our Lord”.
Since the spirits testified Oneness of Allah, they have been sent to this world and given a bodyin order to prove practically for what they testified in the World of Spirits.

MUHAMMADIYAH COVONANT IN THE ASSEMBLY OF PROPHETS



"And when Allah took a covenant from the Prophets, saying " 'Whatever I have given you of the Book and wisdom and then comes to you a Messenger, fulfilling that which is with you, you shall believe in him and help him.' And He said,'Do you agree, and do you accept the responsibility which I lay upon you in this matter?' They said, ' We agree.' He said,'Then bear witness and I am with you among the witnesses.' " [Quran 3:81]

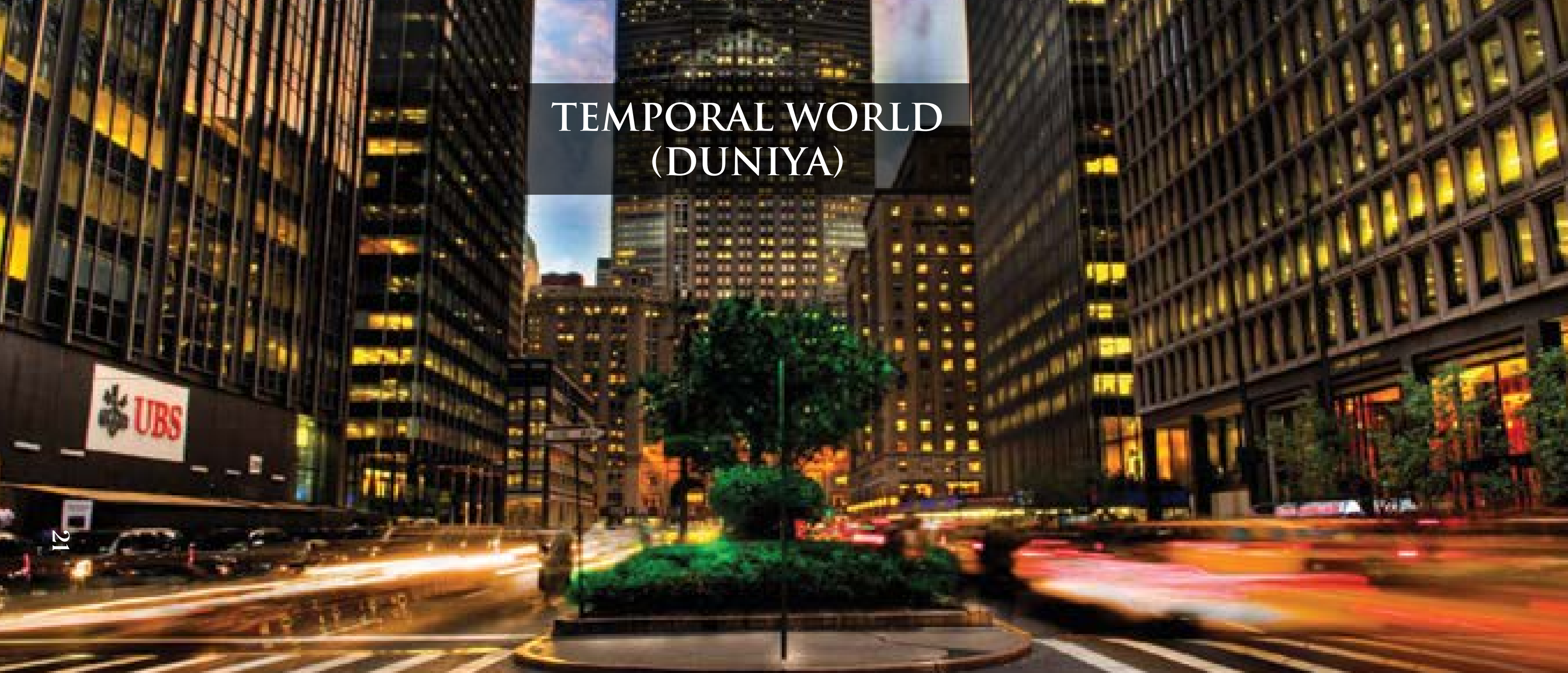
COVENANT OF OBIDIENCE



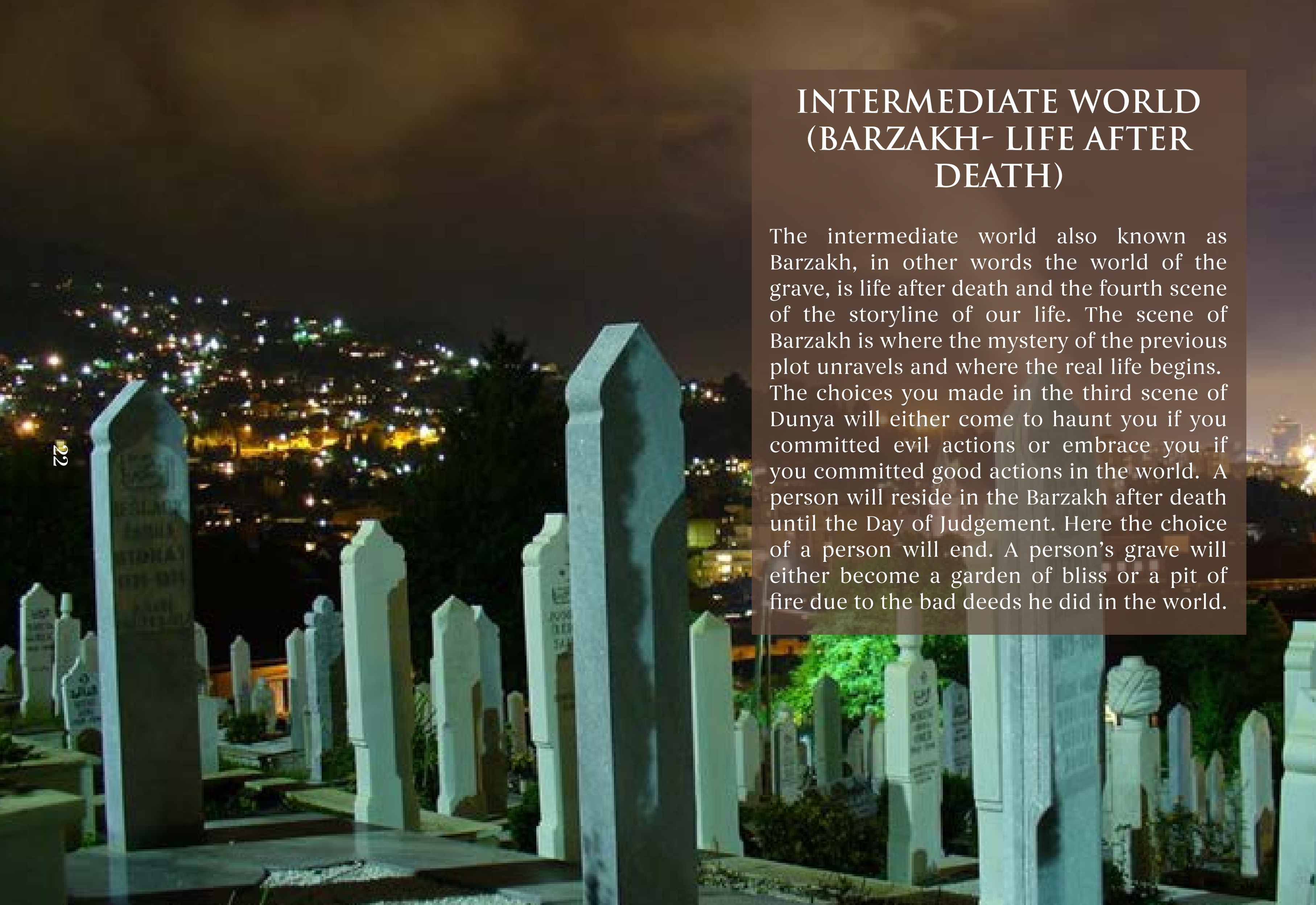


"Did I not enjoin upon you, O children of Adam, that you not worship Satan - (for) indeed, he is to you a clear enemy" [Quran 36:60]

TEMPORAL WORLD (DUNIYA)



The third scene of the storyline of our life is the Temporal World (Duniya), planet Earth, the place where we are currently residing. This is the most central, crucial and important scene within the film of our life. This scene is where all the action takes place, battles, competitions and war, the war between the actor and his opponents, the ego (Nafs), the temptations, lusts of the World (Dunya) played by the luring men/women, money, love of fame/name, and the bad guy who is played by the Devil. Your reaction to the battles in this scene will determine your end and how you will be treated in the scenes following your death. In this scene you will possess the power to choose between a treacherous corrupted character by collaborating with your enemies, or you will choose to stand strong against them, upholding truth, exercising resilience, strength and following the guidance of the Director, the Blessed Messenger Prophet Muhammad ﷺ in your every step and movement, in which case you will be declared a hero of the battlefield.



INTERMEDIATE WORLD (BARZAKH- LIFE AFTER DEATH)

The intermediate world also known as Barzakh, in other words the world of the grave, is life after death and the fourth scene of the storyline of our life. The scene of Barzakh is where the mystery of the previous plot unravels and where the real life begins. The choices you made in the third scene of Dunya will either come to haunt you if you committed evil actions or embrace you if you committed good actions in the world. A person will reside in the Barzakh after death until the Day of Judgement. Here the choice of a person will end. A person's grave will either become a garden of bliss or a pit of fire due to the bad deeds he did in the world.

THE DAY OF JUDGEMENT

Scene five is the penultimate scene of our film, the Day of Judgment, the day of Final Reckoning, the day on which many worldly lives will be relieved. This Day will be 50,000 years long and on this day each and every soul will have to account for the way in which they spent each and every second on Earth.

In particular, each individual will have to account for their youth, how they spent their resources, how they earned their wealth and indeed they will be asked to account for the way in which they practiced their knowledge. The pious individuals will be hailed the hero on this day, rewarded with awards for their perseverance and this inevitable day will pass swiftly.

For those who failed the battle on earth and succumbed to the tricks of the devil, will fall on this day, they will be punished and disgraced, and the day will pass slowly. These will be the actors who ruined the storyline of their life and whose film was a blockbuster flop.





THE EVERLASTING LIFE OF PARADISE

There are two different endings to the storyline of the film of our life and it is the actor's performance in the central action scene that will determine the ending to his film. Those actors who stood by truth and safeguarded themselves and others from sin by avoiding the temptations of the Dunya and the lusts of the ego will receive a happy and blissful ending.

The Producer of the film, Allah ﷻ, through His infinite Mercy and Grace, will reward them forever in Paradise, a magnificent abode with palaces of great wonder and awe.

Allah, the Majestic will directly speak to the people and show them His unrivalled and unmatched beauty. Paradise will be the climax for those who worked hard in the central scene of their film.



THE LIFE IN HELL

As there are two possible endings to the film of our lives there is a possibility that we could be cast into the pit of hell, disgraced, and humiliated forever. Hell is destined for those who performed poorly in the scene of the World, for those actors were weak, did not follow the guidance of the Director, Prophet Muhammad and succumbed to the temptations of the world and gave into the whispers of the devil. The rebellious and sinful will be cast for eternity into the scorching heat, valleys and rivers of Hellfire, which will be made out of fire, and filthy discharges of the inhabitants of Hell. Those who believed (but committed more sins than good deeds) will be removed from hell once they have been purified by the fire.



PATH TO HELL

Planes which shall take you to the lands of Hell and the lands of your desire.

BUILDING ONE'S THIRST: QUEST FOR TRUTH



COMING OUT OF THE STATE OF SINFULNESS & LAZINESS

If a person is in the state of sinfulness and laziness then this person needs to charge his battery up so that he can gain the energy to do good deeds.

Reflecting upon death, Barzakh, Day of Judgement, Hell and Paradise	Company of scholars and pious	Attending gathering of dhikr and knowledge	Reading about the lives of prophets, companions and awliyah
Learning about the virtues of doing various good deeds	Reflecting upon the reality of Duniya and about the end of sinners	Islamic intensive course	Learning about the Greatness of Allah

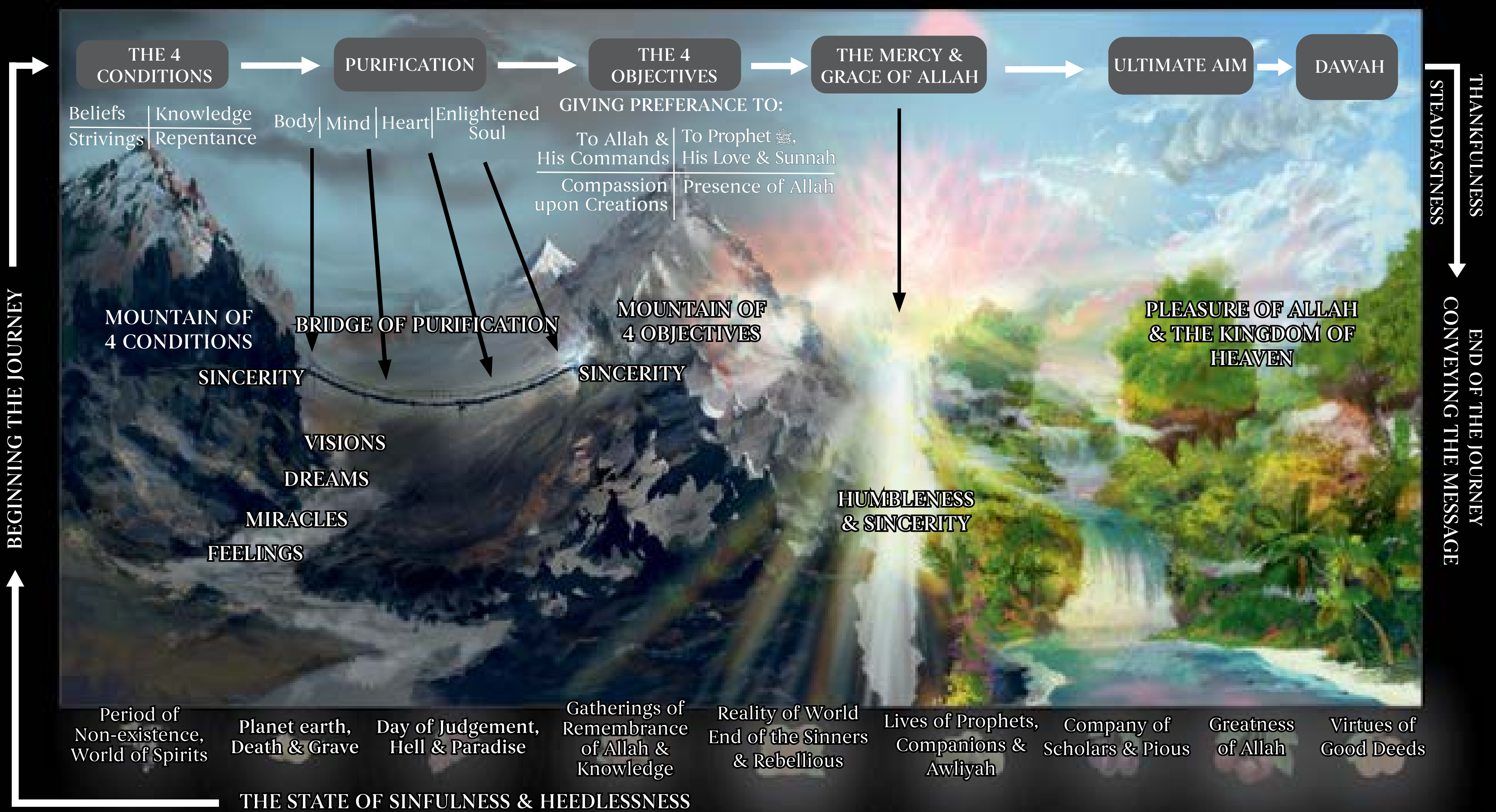
The above written are some of the things a person can do in order to help him gain enough energy and strength to begin his journey to the Divine pleasure of Allah,

As an example by attending a gathering of knowledge and dhikr one leaves feeling charged up and feels more close to Allah and His Prophet Muhammad ﷺ.

This Insha'Allah should give the person motivation and strength to practise the teaching of Islam.

However, one should remember that attending these gathering is not the end of the purpose. They are just the means to reach the ultimate purpose the pleasure of Allah.

THE PATH TO THE DIVINE CLOSENESS OF ALLAH





ULTIMATE AIM: JOURNEY TOWARDS THE PLEASURE OF ALLAH

The plane is your heart and soul. (It is through your heart / soul that you can travel towards Allah). So you must build the love and recognise the potential as the plane travels towards Allah ﷻ.

Question: What is the Ultimate Objective of this path?

Answer: The Pleasure of Allah ﷻ in other words to please Allah, the Lord of the Worlds.

CLOUDS: THE FOUR OBJECTIVES

The clouds represent the objectives of the path. It is the sky and clouds which we can achieve to fly towards the island of Allah's pleasure. If we can reach the clouds then Allah shall guide us towards His island of Closeness. Until the permission of the opening of the heavens shall be granted, we continue in pursuing the Pleasure of Allah.

In order to please Allah you will need to aim to practically achieve the following four objectives:

1. To give complete preference to Allah's Commands by worshipping Him only and selecting his commands over all other competing commands, false ideals, false Gods and all other false and deceiving ways.
2. To give preference to and honour the rights of the Messenger of Allah, Prophet Muhammad ﷺ by following his blessed lifestyle over all other ways of life and loving him more than yourself and the rest of creation.
3. To have mercy and compassion upon the creation by respecting their rights, assisting them through wealth, property and honour, but most importantly saving them (People/Jinn) from the torment in the hereafter by reminding them of the ways of success in the light of Quran and Sunnah.
4. To be in the complete presence and remembrance of the Creator, Allah ﷻ, with absolute feeling and belief that Allah is watching your every move, hearing your every thought and present with you as you react to every situation.



THE RIVER OF NON-OBJECTIVES



THE NON-OBJECTIVES

Question: What are the states and experiences that don't necessarily lead to the closeness of Allah, nor are they the objectives that need to be achieved or aimed for?

Answer: States and spiritual experiences which are not within the choice of a person do not necessarily lead to the closeness of Allah and should never be made the objectives of the path. The points written below are non-objectives and are unnecessary:

1. To see good dreams.
2. To see visions and occurrence of miracles (*karamah*).
3. Divine inspiration (*ilham*) or similar states.
4. To see lights and illuminations whilst meditating or performing remembrance of Allah.
5. Having permission to blow for the sake of healing through supplication and recitation of Quran, and have permission to give charms (*ta'weez*).
6. To control Jinns and people to benefit themselves.
7. Increase in wealth or business.
8. To be cured from physical and mental illness.
9. Claim to be able to predict the future and to be able to read minds.
10. To have success in civil matters and worldly affairs.
11. To achieve such a state where one will automatically start doing good and will abandon sin without having to do any effort on one's part.
12. For the Teacher/Shaykh to take responsibility for the forgiveness of the student. Not inclined to do anything but believe they will enter paradise just because they have merely started the journey and not inclined to put their own efforts to achieving salvation.
13. To attain respect in the eyes of people.
14. Circumstances to always be in your favour.
15. Enjoyment in worship.
16. Fade away hardship / problems and live an easy life.

Some of the above points and claims are contrary to Shariah such as the prediction of the future and mind reading. All of the above matters are not objectives or goals. And some maybe praiseworthy whereas others are condemnable.

MOUNTAIN OF FOUR CONDITIONS



STRIVING

Striving (mujahadah) means to make an effort which is within one's capacity and steadfastness (istiqamah) means, continuously travelling even one keep falling as the real fall is not that a person has fallen, but it is not get up after falling. In another way it could be said: Striving is to suppress the sinful urge and desire by using the will power. Steadfastness is to carry on doing good deeds and refraining from the sins, whilst disregarding the inner feelings or external circumstances.

REPENTENCE

It is very good now that a person wants to spend his remaining life in total obedience to Allah to live his life according to the way of Prophet. However, if the seeker in the past violated the rights of Allah, His Prophet, his own self and rest of the creation, then one must fulfil and repay them and ask forgiveness.

FIQH

Belief and faith are in relation to a person's heart and mind and testified by the body. How can this body, which we have entrusted with, fulfil its duty? Which actions will please Allah and which actions will displease Him. And how should one engage in worship? This knowledge is more commonly referred to as Islamic Jurisprudence *(fiqh)* is other words the do's and don't's or lawful and unlawful acts.

BELIEF

The beliefs (aqeedah) of a Muslim should be in accordance with the doctrine of Ahlus Sunnah wal-Jamah. The aqeedah informs a person what he should believe in and also how. Aqeedah has seven foundations. To believe in: 1. Allah, 2. Angels, 3. Book, 4. Messengers, 5. the Day of Judgement, 6. Fate and destiny 7. Life after death.

THE WHEELS AND WINGS REPRESENT THE FOUR CONDITIONS (THE PRE-REQUISITES)

Question: What are the pre-conditions to begin travelling on this path?
Answer: In order to become a friend of Allah and before becoming a traveller on this path thereare four pre-conditions that need to be fulfilled. Otherwise this journey cannot be accomplished.

Question: What are the pre-conditions?
Answer: There are four conditions and these are: Aqeedah, Fiqh, Tawbah and Mujahidah.

The wings of the plane, represent Aqeedah and Fiqh. If ones Aqeedah or Fiqh is not correct they will not be able to fly. Both wings are needed for the plane to travel (No wings shall mean no flight. If one wing is broken then one shall drift towards destruction).

The wheels represent Tawbah (repentance) and Mujahadah (to strive). The wheels are the direction and the first point of the plane that moves. Wheels are needed to move the plane forward towards the direction of travel. It is the first point of movement to enable the plane to gather speed for its lift. One needs to direct his objective which is to return to Allah and his pleasure.

Tawbah is the direction of the wheel and the effect of moving is the effort which you put in. Through the direction of Tawbah and the effort/striving which shall add movement, there shall be speed enabling the plane to have the potential to lift as the process continues.

MOUNTAIN OF FOUR CONDITIONS



THE FIRST CONDITION: WING OF BELIEF

Question: What is the first condition?
Answer: The first condition is the beliefs (Aqeedah) of a Muslim which should be in accordance with the doctrine of Ahlus-Sunnah wal-Jamah and informs a person what he should believe in and also how he should practice his beliefs. Aqeedah has seven foundations.

THE SEVEN FOUNDATIONS OF BELIEF

1. Allah: To believe in Allah's essence, all of His attributes and not to associate anyone as partner with Him, in His attributes or His actions. To believe that he does not resemble any of His creation and neither do they resemble Him. To believe that He is not part of any creation nor is any of His creation a part of Him. To believe that He is beyond all thoughts and imaginations.
2. Angels: To have faith in all of the Angels, to believe that they are all sinless, they do not disobey their Lord and that they fulfil all of the Commands of Allah.
3. Books: To believe in all the divinely revealed Books sent by Allah Ta'la including the Gospel, Torah, Psalms, but to only follow the Quran as the previously revealed Books have been abrogated over time.
4. Messengers: To believe in all the Prophets and Messengers and to believe that they are the greatest of all creation and that they are completely free from sin. However it is incumbent upon a Muslim to only follow the footsteps of the Leader of both worlds and Imam of all the Prophets and Messengers, Prophet Muhammad ﷺ.
5. The Day of Judgement: To believe that all of mankind and Jinn, those that have passed away and those who are yet to come, will be assembled in the Presence of Allah on the Day of Reckoning. To believe that Allah with His infinite Grace and Mercy will bestow reward and with His justice will punish the wrongdoers and on that Day no one will be unjustly treated.
6. Fate and destiny: To hold faith that the knowledge of Allah encompasses all time and places and He has power and control over all things. To believe that whatever Allah wills He does and the actions of all people are in His knowledge. However, Allah has created the freedom of choice and a person acts in accordance to his own free will and Allah Ta'la does not force anyone. Allah is the Creator of all things and actions, He becomes pleased with good deeds and becomes displeased with sin. Goodness and evil, or any other thing for that matter is not outside the knowledge of Allah Ta'la. To have the belief that Allah is free from all deficiencies and shortcomings i.e. to oppress, lie and so forth.
7. Life after death: To possess the belief that everyone will be resurrected after death, which will be the final chapter in a person's life, lasting forever.

FINALITY OF PROPHETHOOD OF PROPHET MUHAMMAD ﷺ

Our Beloved Prophet Muhammad ﷺ is the Seal of Prophethood and the last of all Prophets, after whom there will be no new Prophet. Whoever claims Prophethood is an imposter and is out of the fold of Islam as well as those

who follow him. Towards the end of time Prophet Jesus ﵇ will descend into this world as a follower of Prophet Muhammad ﷺ (not as bringing new laws) by following the Quran and Sunnah and establishing Islamic rule on the whole of the earth.

COMPANIONS AND THE FAMILY OF THE PROPHET

Hadhrat Abu Bakr Siddiq ﵁, Hadhrat Umar ﵁, Hadhrat Uthman ﵁, Hadhrat Ali ﵁ are more virtuous than all other companions. The Family of the Prophet ﷺ Sayyidah Fatimah ﵂, Sayyidina Hassan ﵁ and Sayyidina Hussayn ﵁ are all leaders of the people of Paradise. All the companions are beloved to Allah ﷻ. All the wives of Prophet Muhammad ﷺ are mothers of all believers and must be respected, like Sayyidah Khadija ﵂, Sayyidah Aishah ﵂, Sayyidah Hafsah ﵂ and others. Whoever criticises them is cursed and whoever accuses them of disbelief is himself a disbeliever.

THE FRIENDS OF ALLAH

The pious people who follow the Sunnah and please Allah ﷻ are known as the friends of Allah (Awliya Allah) and to disrespect them is an extremely unfortunate and lowly act. The Friend of Allah is he who strictly adheres to the Shariah and Sunnah of the Prophet ﷺ. If Allah wills miracles are performed at his hands, however this is not a condition of Allah's friendship. The greatest of all miracles is to remain steadfast on the prophetic way of life (Sunnah).

THE FRIENDS OF THE SHAYTAN (DEVIL)

Whoever opposes the Shariah (Divine Law) given by the Prophet Muhammad ﷺ and claims to be a friend of Allah (Awliya Allah) can never be a friend of Allah even though he may perform miracles such as flying, walking on water, mind-reading or any other such acts. In fact he is a friend of Shaytan. The continuous abandonment of the prayer (and congregational prayer) without a valid Islamic legal excuse, shaving of the beard, meeting of the opposite sex in seclusion and having physical contact with them, fortune-telling are not qualities found in the Friend of Allah (Awliya Allah). Through dreams, visions and divine inspiration there can never be any additions or omissions to the Shariah and whoever claims such a thing has become a follower of the Shaytan and has gone astray. Included amongst them are those who outwardly do not establish the prayer and claim that their spirits are in constant worship and they are not in any need of worship and obedience to Sunnah because they have reached their destination...yes, they have most surely reached it, but the question is where?

Answer: Hellfire and in the valleys of misguidance, not Pleasure and Closeness of Allah.

[Aqeedah-Tahawiyah, Sharh Fiqh al-Akbar, and Takmeel –ul –Iman.]

FUNDAMENTAL BELIEFS OF ISLAM: WHAT EVERY MUSLIM SHOULD KNOW & BELIEVE IN

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THE SECOND CONDITION: WING OF FIQH

Question: What is the second condition?
Answer: Belief and faith is contained within a person's heart and mind and testified by the body. An important question to ask is how can our body, which we have been entrusted with, fulfil its duty? Which actions will please Allah and which actions will displease Him and how should one engage in worship? The answer to these questions is the knowledge more commonly referred to as Islamic Jurisprudence, Islamic Law (Fiqh), in other words the do's and don'ts or lawful and unlawful acts of worship. The most important aspects of Islamic Law that a seeker must learn and act upon are the obligatory, necessary, recommended, preferred, forbidden, disliked and nullifying acts in relation to: The Ritual Bath, Ablution, Prayer, Fasting, and Pilgrimage.

For example the three obligations of the ritual bath are:
1. Rinsing and gargling the mouth
2. Rinsing inner part of nose to the soft bone and
3. Pouring water and washing the entire body leaving no part dry.

ISLAMIC FIQH	**Fardh** *(Obligatory)*	**Wajib** *(Necessary)*	**Sunnah** *(Prophetic way)*	**Mustahab** *(Recommended)*	**Makruh** *(Disliked)*	**Mufasidat** *(Nullifiers)*
Istinja *(Washing private parts)*						
Wudhu *(Ablution)*						
Ghusl *(Ritual bath)*						
Salah *(Prayer)*						
Sawm *(Fasting)*						
Zakah *(Charity)*						
Hajj *(Pligrimage)*						
Umra *(Lesser Pilgrimage)*						
Earning & Spending wealth						

THE THIRD CONDITION: WHEEL OF REPENTANCE

Question: What is the third condition?
Answer: It is highly commendable that a person now wants to spend his remaining life in the total obedience of Allah and to live his life according to the way of the Prophet ﷺ. However, if the seeker in the past violated the rights of Allah, His Prophet ﷺ, his own self, the rest of creation, then one must fulfil them and ask for forgiveness.

Question: What are the rights of Allah?
Answer: The rights of Allah are:
1. Not to associate any partners with Him in His essence or attributes.
2.To worship Him unconditionally for His pleasure and not for the purposes of gaining fame and name in the eyes of people and society.
3.To fulfil any outstanding obligatory prayers and to ask for forgiveness for neglecting them in the past.
4. To fulfil any outstanding obligatory fasts and to ask for forgiveness for neglecting them in the past.
5. To pay and calculate the Obligatory charity *(Zakat)* which may have been missed in the previous years.
6. If Pilgrimage *(Hajj)* is obligatory then one must perform it in the coming period of Hajj.
7. If one has vowed an oath or made a promise with Allah then he must fulfil it, give the compensation if it remains unfulfilled and repent/ask for forgiveness.

Question: What are the rights of the Prophet of Allah, Muhammad ﷺ ?
Answer: The major rights of the Prophet Muhammad ﷺ are:
1. To have a complete and perfect belief in the Prophet ﷺ.
2. To love the Prophet Muhammad ﷺ more than your spouse, children, parents, everything and even yourself.
3. To honour, respect, sanctify and revere the Prophet ﷺ and whatever is related to him i.e. his Deen, his Sunnah and his way of life.
4. To follow the religion, Shariah, Sunnah of the Prophet of mercy, Muhammad ﷺ, in other words to follow his way of life yourself.
5. To invite others to the religion, Shariah, Sunnah and ways of the Prophet ﷺ and to convey this to others.

Question: What are the rights of oneself?
Answer: The rights of oneself are:
1. To save oneself from Allah's displeasure and the Hellfire.
2. To look after one's physical health.
3. To give the body sufficient rest and sleep.
4. To keep the body clean and pure.
5. To sustain oneself with lawful provisions.

Question: What are the rights of other creation?
Answer: There are three categories of the rights of the people:
1. Financial rights (money, wealth and property): If you have obtained unlawful wealth be in the form of land, money, building, gold and silver through confiscation, theft or fraudulent means in the past, then this property must be returned to the rightful owner immediately. Otherwise, one must ask for forgiveness from them. If the owner passes away then the person must return it to their heirs (children and relatives). If there is no heir then the person must give it in charity *(Sadaqah)* on their behalf.
2. Physical/bodily rights (life): If you have harmed anyone physically (ill-treatment, murder) or hurt them emotionally or mentally then you must ask for forgiveness from them (or ask forgiveness from their blood relations).
3. Rights related to honour: One must ask for forgiveness from those individuals whom you made false accusations about, committed back biting, mischief making, made false testimonies or made fun of them in a degrading manner.

***Note:** After seeking forgiveness one must also beg Allah for forgiveness and repent to Him with the conditions of repentance (Tawbah).*

4. If you have unrightfully killed or harmed any animal, bird or insect then you must seek forgiveness from Allah.
5. In the end one must plead to Allah by saying "Oh My Lord, whoever's rights I have violated that I am unaware of, please do not hold me to account for this, but rather with Your Grace and Mercy forgive me".

METHOD OF FULFILMENT	Rights of Allah ﷻ and His creations	Rights in relation to
	Monotheism and sincerity, Prayer, Fasting, Zakah (Charity), Pilgrimage, vows or oaths, love, servitude, obedience, veneration.	Allah ﷻ
	Faith, love, respect, venerations, following the sunnah, conveying the message.	The Messenger of Allah ﷺ
	To save oneself from the punishment of the hereafter, to look after one's health, lawful earning and cleanliness.	The rights of oneself
	Property, physical honour and fulfilling promises.	The rights of people
	Compassion, not to cause inconvenience, extravagance and squander any blessing.	The rest of creations

THE METHODOLOGY OF REPENTANCE (TAWBAH)

The meaning of repentance (Tawbah):

Tawbah means to return. It is to return from a sinful life to the righteous ways, from evil to goodness. Tawbah is a door which one enters; it is a safe haven for the believer as Allah ﷻ loves those who repent and those who return to His ways. One should never abandon Tawbah, as repentance is a way of amending the relationship with ones creator. If one cannot amend the relationship with Allah, then no other relationship will benefit him.

The two units (rakaat) of the Prayer for repentance

The repenting person should make ablution in a proper manner, offer two units of prayer for the pleasure of Allah and thereafter remembering his sins tearfully from the bottom of his heart supplicate with extreme remorse and regret to Allah that "Oh Allah, other than you I have no Lord and apart from me You have many servants and no one can forgive my sins apart from You. From your Mercy and Grace forgive and protect me from committing sins in the future."

Before and after the prayer the seeker should recite salutation upon the prophet ﷺ. The best time to offer this prayer is the last part of the night (Tahajjud) in which Allah Taa'la Himself announces, "Is there anyone who seeks repentance from sin?"

NOT TO STOP REPENTING OR DELAYING IT

It is vital that the repentant fulfils the conditions written below and makes a firm intention not to sin again in the future. However, the seeker must be cautious not to make a promise, in case he sins again, in which case he should return to performing the conditions of repentance. If the seeker experiences difficulty in abandoning sin he should unhesitatingly continue to regularly seek forgiveness and not abandon or delay in making Tawbah. This is because Allah loves those who continuously and repeatedly repent to him, as unlike human beings, only the Prophets ﷺ and Angels are free from sin.

A SATANIC DECEPTION IN RELATION TO REPENTANCE

To continuously sin without repenting and then to hope for forgiveness is a deception, foolishness and wishful thinking. To employ the means and then to trust in Allah is the correct approach. A person should only hope for fruits and vegetations after planting the seed. Likewise, repentance is akin to planting the seed and the fruit borne from the seed is forgiveness.

UP UNTIL WHEN CAN A PERSON REPENT?

It is beneficial for the seeker to repent over and over again. However, his repentance will cease to be accepted when he reaches the throes of death, just before his soul is extracted and when he begins to breathe unusually. Moreover, the door of repentance will close, near to the Day of Judgement when the sun will rise from the west.

THE FOUR CONDITIONS OF REPENTANCE

1. To be regretful and ashamed of the sin one has committed regardless of whether it is a minor or major act, as all disobedience has a darkness which enters ones heart (Including Makruh acts).
2. To cut the means which lead oneself toward sin by abandoning the acts which take a person towards darkness. An example is abandoning bad company, TV, Internet and so forth.
3. To hold a firm, sincere and resolute intention not to return to a life of darkness and instead strongly intend to remain on the straight and righteous path.
4. To fulfil the Rights of Allah, the Prophet ﷺ and the creation and beg forgiveness for those Rights which have been previously violated. One must also fulfil the rights of one's soul by not neglecting it or abandoning it in the darkness of sin.

HELPFUL MATTERS IN THE PERFORMANCE OF REPENTANCE

1. It is important to adopt sincerity when performing repentance by abandoning sins only for the sake of Allah and not for the fear or blame of others.
2. It is not genuine repentance to leave sin for the sake of his job or any post.
3. It is not genuine repentance to leave sin for the sake of others.
4. It is not genuine repentance to leave sin for the sake of avoiding illness or because of deterioration in health. An example is avoiding adultery for the fear of catching aids.
5. It is not genuine repentance to stop stealing because the thief could not find an entry to the house/ safe or was in fear of encountering security guards or the police.
6. Neither is he a repentant who leaves intoxicants or alcohol due to poverty.
7. Neither is the one who leaves sin due to an outward factor preventing the person committing the sin for example impotency preventing adultery/fornication, nor blindness preventing lustful glances.

HELPFUL MATTERS TO REMAIN STEADFAST IN REPENTANCE

1. The repentant person should abandon the sin both inwardly and outwardly. He implements this outwardly by simply leaving and no longer committing the evil action. Inwardly, he should avoid indulging in sinful thoughts and by not deriving any pleasure or happiness from any sins committed in the past. One should not wish to carry out that sin in the future or else one will again return to his previous sinful ways.
2. One should also leave those sins that one considers as minor sins because the minor sins lead a person to major ones. For example, lustful glances lead to adultery.
3. To cut the means that lead to sin for example television, unnecessary usage of internet, alcohol, pornography, musical instruments and so forth.
4.To leave the environment which facilitates the committing of sin.
5. To leave the bad company and befriend the pious who can help and support the seeker in the implementation of good actions.

6. The seeker must be cautious as sometimes a particular sin can give a person a particular status due to which it becomes hard for him to leave evil deeds. For example gang leaders, pop stars or actors and so forth may find it increasingly difficult to abandon certain evil actions as a result of their position.
7. Sometimes a person puts off repenting until death approaches but the heart becomes sealed at that moment and the individual misses their last opportunity to repent. The seeker should remember that delaying repentance is also a sin in itself and thus one must also repent from this.
8. A person should always fear from the shortcomings and deficiencies of one's repentance and should not consider that one has definitely been forgiven but rather one should always hope in the mercy of Allah Taa'la and always supplicate to Him.
9. The seeker should participate in the gatherings of the Remembrance of Allah and the gatherings of sincere advice. One should also visit the graveyard to remind himself of the Hereafter.
10. One should keep company with a righteous and pious Guide, who can help him attain purification and the Pleasure and Closeness of Allah through rectification of the self.
11.The power and energy of the body, which has been sustained through unlawful earnings, should be utilised in the way of Allah and the seeker should now begin to sustain himself through lawful means so that the body may be utilised with the pure and lawful provisions in the future.

DOUBTS AND SHAYTANIC THOUGHTS WHICH STOP A PERSON FROM REPENTING

The Doubts and Shaytanic thoughts can include:

1. A person wanting to repent but questioning whether there is a guarantee that Allah ﷻ will forgive him/her.

2. A person considering his sins to be unforgivable as he perceives them to be overwhelming and immeasurable.

The answer to these misconceptions are that we are not the forgiver, but Allah Taa'la is the One that forgives us all. one should never leave repentance, as one will always need it as we can make mistakes again and again. Human beings are not sinless creations like the angels nor are they full of evilness like the devils (Shayateen). Rather, human beings possess a strong willpower which, if exercised correctly, can be utilised to act in good and righteous ways in order to attain even higher ranks than the angels in the sight of Allah Taa'la. In fact, human beings hold the power to overcome any whispering influences of the devil. Accordingly, the seeker should become firm on the righteous ways, as Allah loves to forgive those who truly repent. The mercy of Allah outweighs His wrath.
Allah, ﷻ declares: "Oh son of Adam, if your sins were to reach the heavens and then were you to seek forgiveness from me, then I would still forgive".

Hadith: A person came into the presence of the Prophet ﷺ and asked what the ruling was in relation to a person who had committed every type of sin, including all the minor and major ones and whether the possibility of repentance was open for him. The Prophet ﷺ replied by asking the person "have you accepted Islam". The person answered "Yes" and recited the testification of faith. The Prophet ﷺ advised "Do good deeds and leave the evil ones, Allah will transform the bad ones into good ones". The person responded "even my deceitfulness and disobedience?" The Prophet ﷺ confirmed "Yes", and the person left continuously reciting the 'Takbeer'.

[Musnad Ahmad- Imam Ahmad bin Hanbal, Minhaj ul Qaasideen- Ibn Qudama Maqdisi, Book of Repentance- Sayyid Muhammad Salih].

THE MISCONCEPTION OF CONSIDERING ONESELF TO HAVE BEEN FORGIVEN ALREADY

Firstly, one should never think or believe that he has been forgiven. Instead, one should fear the wrath of Allah Taa'la and rely on the hope of His Mercy. This will enable the seeker to maintain a balance allowing him to continue his journey towards the pleasure of Allah Taa'la. Shaytaan may remit devilish whispers to the seeker in an attempt to convince him that he has been forgiven or that he has become pious and no longer needs to perform Tawbah. One should take refuge in Allah from this thought and never abuse the door of Tawbah. Alternatively, the seeker should adopt a firm and strong intention of closing the door of disobedience and opening the door of obedience. One should have a strong and firm intention in leaving sin and begging Allah to keep the door of repentance open as this door can close permanently if one abuses it. For instance, death may arrive unexpectedly at a time when one's heart has become sealed or one could become blind of the righteous path only seeing darkness and no light if one misuses the Trust of Tawbah. Repentance is a key to many doors; it is the door of opening to the mercy of Allah ﷻ, so enter it and never look back towards disobedience or return to the hands of Shaytaan. We only live in respite due to Allah's Mercy so the seeker must always be mindful of his actions.

FOURTH CONDITION: WING OF STRIVING (MUJAHADAH) & STEADFASTNESS (ISTIQAMAH)

Striving (Mujahidah) means to make an effort which is within one's capacity and steadfastness (Istiqamah) means continuously travelling even though one keeps falling as the real fall is not that a person has fallen, but it is not to get up after falling.

urge and desire by exercising the skill of Willpower. Steadfastness is to carry on performing good deeds and refraining from sins, whilst disregarding the inner feelings or the external circumstances.

Allah, the Most High says 'Verily, 'Those who say: "Our Lord is Allah (Alone)," and then they remain steadfast, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!"' [Quran 41:30]

Narrated by Abu 'Amr ﵁ who said: I said, "O Messenger of Allah, tell me something about Islam which I can ask of no one but you." He said, "Say: I believe in Allah and then be steadfast" [Muslim].

It is evident when one begins to get closer to Allah, the Almighty, the servant declares a war against the Nafs (evil desires), Shaytan, bad company and worldly love and distractions (Duniya). All these become the fiercest of enemies to the person and also try to use one's friends, family and other people to sidetrack and drive one away from the true Prophetic path of Sunnah. They use tactics such as criticism, jokes, belittling and peer pressure to achieve their aim. If this person is not ready to face and endure the difficulties, then it would mean that one has laid down one's armoury and now this person is destined to failure. Hellfire will be this person's abode if one does not change his ways.

Striving and steadfastness are two wings to fly towards Allah's pleasure and closeness. Without these wings, a person will not be able to fly towards Allah. Through one's effort and struggle, Allah will open many paths to His pleasure. Striving (Mujahidah) has three pillars or conditions, otherwise, it becomes wishful thinking:

1. To seek help from Allah, the Almighty by attributing helplessness, poverty and powerlessness to yourself and to rely only on Allah Taa'la.
2. To possess the Will to avoid sins, not only a wish.
3. To do whatever is in one's ability and capacity to avoid sins or to practice good deeds.

THE THREE CONDITIONS OF STRIVING



WISHFUL THINKING (TAMANNA)

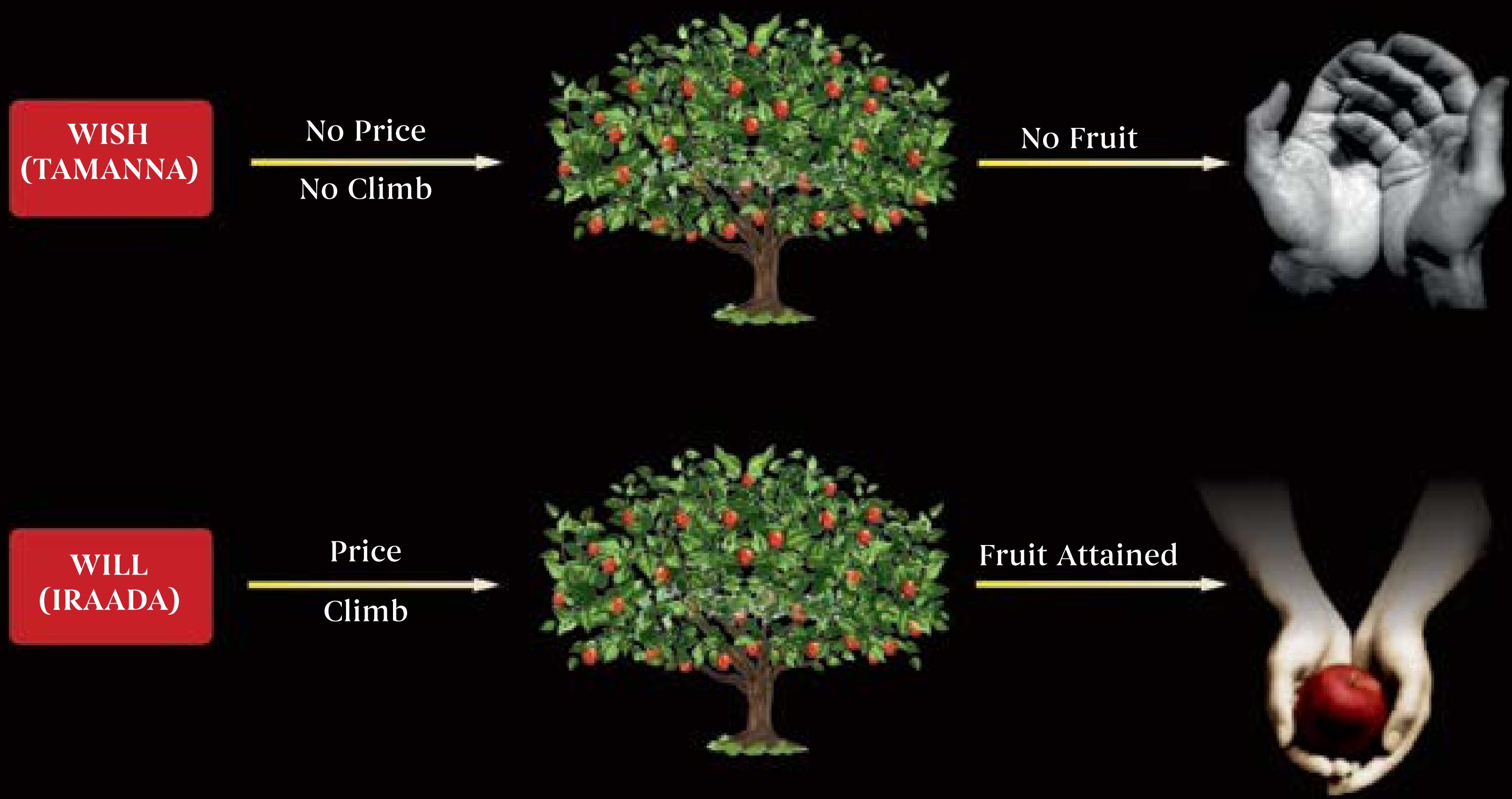
An example of wishful thinking (Tamanna) is:
"I wish that Allah Almighty becomes pleased with me and that I become His friend, but I am not prepared to pay the price for it and sacrifice my sinful lifestyle". This is known as 'Tamanna'.

STRONG INTENTION (IRAADA)

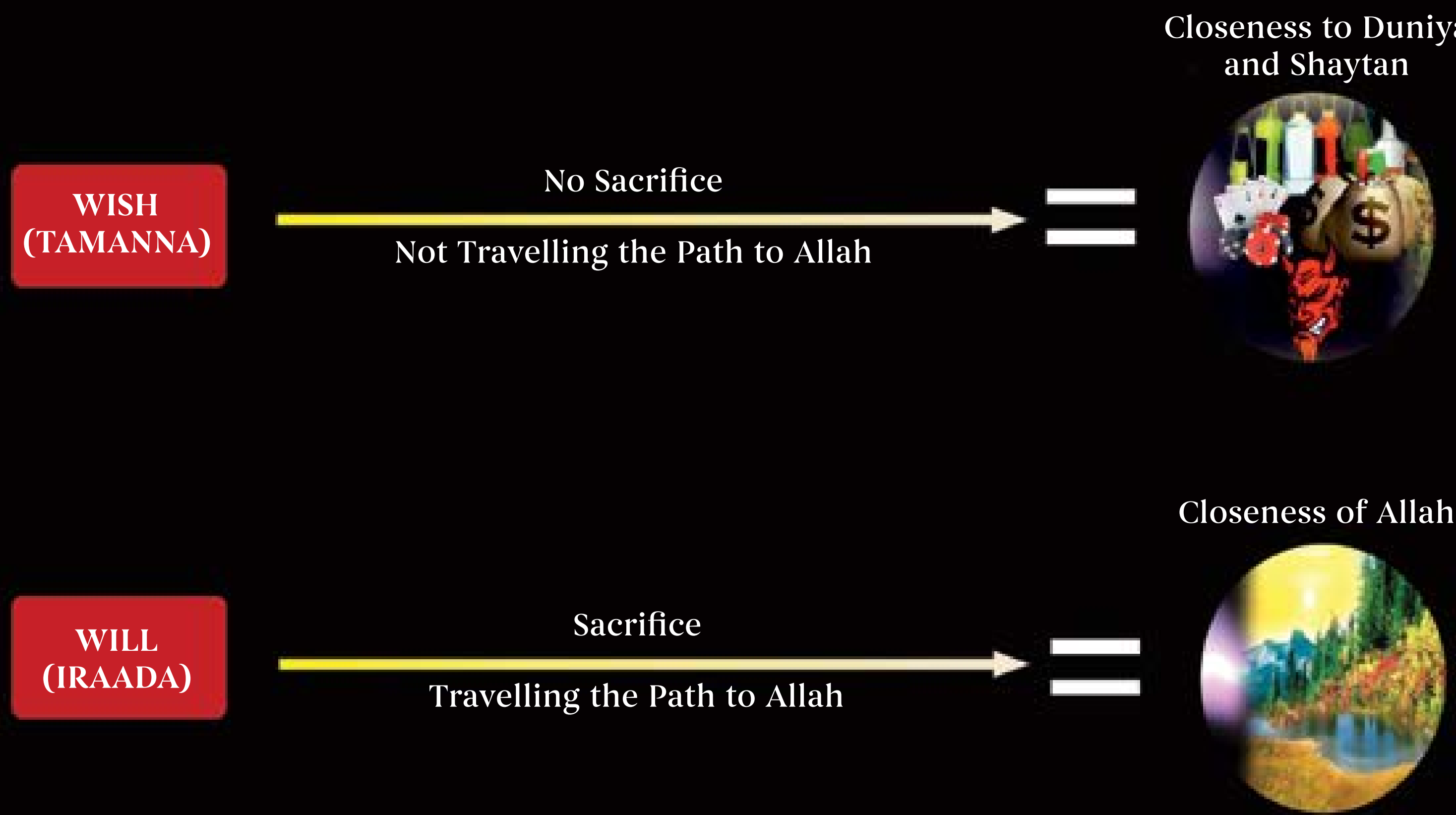
"I will try my utmost to achieve this goal/objective and I am willing to sacrifice my desires". In others, words the seeker confirms that he is willing to purify his body, mind, heart and lower self from the sins, and then try to decorate his body, mind and heart with the Sublime qualities and virtues of the Holy Prophet ﷺ.

Shidad ibn Awus رضي الله عنه reported: The Prophet ﷺ said, "The wise man is one who holds himself accountable and performs good deeds which will benefit him after death, and the foolish man is one who follows the desires of the Nafs and expects (forgiveness) from Allah." *[Sunan At-Tirmidhi, Book of the Resurrection, Number 2459, Hasan]*

DIFFERENCE BETWEEN WISH (TAMANNA) AND WILL (IRAADA)



DIFFERENCE BETWEEN TAMANNA AND IRADA IN REGARDS TO THE CLOSENESS OF ALLAH



SINCERITY (IKHLAS)

The sole aim of this journey is to please Allah, the Exalted and to achieve success in this world and the Hereafter. If the seeker possesses an ulterior motive in the beginning of his journey, for example, to attain respect in the eyes of the people, to acquire money or to become famous, then the aim of this whole journey is nullified and on the Day of judgement the person deserves severe punishment rather than attaining rewarded. His efforts and good deeds will bring no fruits and he will receive punishment because his whole worship (Ibada) was for others than Allah, which is a kind of minor polytheism (shirk). Thus, holding a good intention is most important and the correct intention is to believe; "I am performing the good deeds and actions such as Dhikr, Ibadah, abstaining from sins, to please Allah only and to save my soul from the hellfire and to achieve paradise in the hereafter".

The true and sincere worshipper of Allah, the Exalted worships Him unconditionally, remaining steadfast in attaining His pleasure without fearing the opinion of the people, without fearing their pleasure or displeasure, without fearing whether they confer respect or disrespect or whether he loses or gains any monetary benefit. The true seeker concerns himself only with his journey to the pleasure of Allah.

In fact, even if one spends a modest sum or practices a small good deed or spends a few brief moments whilst possessing good intentions and sincerity for the purpose of only pleasing Allah the Exalted, one will be rewarded many fold and what one perceived to be the small acts could be sufficient for ones salvation in the sight of Allah.

For example, it is narrated in a Hadith that there was in the previous nations an unchaste woman whom everyone considered to be impious and cursed. However, on one occasion this woman with full sincerity and goodness of mind quenched the thirst of a dog and Allah, the Exalted became so pleased with this outwardly small act that He rewarded her with eternal salvation.

On the other hand, it is narrated in a Hadith that a person sacrificed his life in a holy war but on the Day of Judgement he was to be thrown into the hellfire. The reason for this was that he had sacrificed his life to attain fame, name, and glory in the sight of the people and for society to commemorate his bravery after death. Allah the Most High will confirm to him that he achieved the results he desired in the temporal world and thus there would be no reward from Allah in the Hereafter. In fact sacrificing his life in the pursuit of egoistic desires as opposed to sacrificing for the real purpose of the pleasure of Allah would result in punishment rather than reward. We learn from this that we must aim to become the pleasers of Allah Our Lord and Creator, not the pleasers of the people.

A MAJOR ERROR AND MISCONCEPTION REGARDING SINCERITY (IKHLAS) AND HIGHER SPIRITUAL STATIONS.

Many people commence the journey towards Allah's pleasure and closeness, perform good deeds and Mujahadah (actions and efforts), but due to a lack of knowledge, Shaytaan and Nafs deceives them. For instance devilish thoughts often begin to enter the minds of some seekers who begin to question why they are not experiencing the miracles and supernatural occurrences of the high ranking friends of Allah despite them following a spiritual journey, remembering Allah (Dhikr), contemplating (Fikr), following the Sunnah of the Prophet ﷺ and Shariah. Additionally, the person begins to have an expectation of seeing good dreams, visions, colours and lights when they are undertaking worship and Muraqabah (meditation).

Unfortunately, when the individual does not experience these episodes he becomes disappointed, disheartened and considers himself to be one of the rejected ones. Often, the person drastically ends up abandoning obedience, worship and the spiritual path of Sunnah returning to the satanic way of life without consulting with a qualified teacher.

These individuals did not possess a pure intention from the outset and confused the objectives with the non-objectives and their worship (Ibadah) was not solely for the pleasure of Allah. These individuals misguidedly pursued Kashf (visions) and Karamah (miracles). Instead of being 'Abdullah' (the Worshipper of Allah), they become 'Abdul Karamah' (the Worshipper of miracles), 'Abdul Kashif' (the Worshipper of visions), 'Abdul Ruyyiya' (the Worshipper of dreams), 'Abdul Lazzah' (the Worshipper of enjoyment) and so forth.

Allah, the Most High, says in the Holy Qur'an: "And they were not commanded no more than to worship Allah alone having sincerity for the upright religion." [Qur'an 98:5]. In other words, the duty of a true servant in this life is to only worship the Master unconditionally.

For those individuals who have become entrapped in the web of confusion and are performing worship to attain the non-objectives rather than the pursuit of attaining the pleasure of Allah, an enlightening episode is written below so that one may rectify their intentions and return to the true path of obedience.

AN EYE OPENING INCIDENT IN RELATION TO SINCERITY (IKHLAS)

One of the experiences of Imam Abdul Wahaab ash-Sha'rani ؓ, who was a very famous Imam, a Friend of Allah, a practising scholar and a Master of science of self-purification narrates that: 'On Monday, Rajab 17th 931 Hijrah, it came to my mind that I should seek high stations of the Awliyah, the friends of Allah and this urge became strong in me that I should have the power to

see other worlds with my inner eye like some of the great friends of Allah, the Almighty, but as I did not possess such powers I grieved and considered myself insignificant and worthless and this thought made my life miserable. My heart became constricted as I was not happy with Allah's will and in a way objecting to Allah's distribution; why has He not given me such states and stations. As a consequence, I became worried and concerned thinking that I may die in a state without Iman (faith) due to Allah's wrath. I was so worried I lost my consciousness and went towards the outskirts of the city in Egypt, to a very old dwelling known as Fustat. I sat there in front of a garden, worried and at that moment

"I experienced a semi-wakefulness state i.e. between awakefulness and sleep. I heard a sound but could not see anybody or any angel etc. Allah knows whether it was an Angel or a Friend of Allah. Anyway, this voice was saying on behalf of Allah that: "Oh my servant, If I give you all the knowledge of the universe, so you are able to count all the grains of sand, name all the plants, trees and grass, their age, properties, names, wild animals and their different types, kinds, names and ages. Moreover, Birds, all insects on the earth, fish, all creatures on earth, their names, ages, destinies, the lineage of all living creatures on earth from the very beginning of their existence up until now, angels living in paradise, the women of paradise, the beautiful heavenly gardens, the palaces of paradise and whatever is in hell and heaven. Moreover if you know every minute detail of everything, angels holding the great Arsh, with your supplication rain is sent down, the dead become alive, and many other miracles which I have given to all saints (Awliyah), I give them all together to you, even then, with all these qualities and wonders you won't reach one degree closer to me in the state of Ibadah, gratitude, nearness and pleasure."

Explanation: All the qualities and favours aforementioned are bestowed upon a servant from his Lord, Allah, the Exalted without any contribution or input from the servant. However, a person practically attains His closeness when he conducts an act for His pleasure only in conformity with The Prophetic Way (Sunnah). By way of example, a person can attain an element of proximity to Allah, even through a basic and routine daily activity such as entering the toilet, if he does so in accordance with the Prophetic Sunnah way. On the other hand even if a person possesses the aforementioned qualities including supernatural inclination, but does not obey Allah Taa'la by following the Shariah and Sunnah then that person distances himself from the closeness, proximity and nearness of Allah the Exalted. Alternatively, he draws himself closer to the friendship of the devil. One must always remind themselves of the disastrous saga of Iblees (Shaytan, the great Devil) who despite possessing many supernatural powers is cursed. Similarly, Dajjal, the Anti Christ will possess various supernatural powers and magic tricks will be performed at his hands, however he is cursed in the sight of Allah. *[Anwar Qudsia fee Bayan Adabil Ubudiyah]*

Note: *this is only an interpretive translation and explanation not an exact translation of the words.*

HOW THEN WILL YOU ATTAIN ALLAH'S PLEASURE?

In order to attain the pleasure of Allah, the seeker must adopt two key qualities within himself. Firstly, he should inwardly instil within his heart and mind the continuous presence of Allah by deeply believing that Allah the Exalted is with me, watching me and listening to me. Secondly, he should apply the Sunnah and Shariah in all actions, in his daily lives, beginning from the small acts of worship all the way to financial dealings. Furthermore, the seeker should perform good deeds and be compassionate upon the creation of Allah the Merciful. Whilst doing so if the seeker experiences any supernatural occurrences and miracles then he should take comfort in them and become more steadfast in practicing and preaching the Deen of Islam. As long he does not aim for these supernatural occurrences and the reaction is to remain steadfast he is unlikely to face any harm. Despite the powers possessed by Shaytan and Dajjal they are deprived from the closeness of Allah because they are neither in the Presence of Allah nor do they follow the Sunnah.

WHAT ABOUT THE HUMAN DESIRE TO BE KNOWN AND HEARD OF THEIR GOOD DEEDS AND QUALITIES?

It is true that human beings have an innate desire for their good qualities and deeds to be known, appreciated and honoured by others. A person's yearning to be known is similar to the way a person undergoes hunger for food. Both these aspirations are considered to be primarily faultless natural desires and basic ingredients of human nature.

Nonetheless they become condemnable, if for example a person fulfils his hunger unlawfully, by consuming haram food or drugs. Similarly, although there is no evil by essence to be known, heard or appreciated, this natural inclination becomes evil and sinful if one fulfils it incorrectly by trying to attain honour, appreciation, praise and acknowledgement in the sight of the people rather than with Almighty Allah. Rather, this person, by outwardly worshipping Allah and inwardly worshiping the creation commits sin and minor shirk by seeking the approval of creation through an act of worship and acting insincerely with Allah and his creation.

Alternatively however, if a person feeds his hunger in a lawful way by consuming Halal food then his acts of eating would be considered rewardable. Likewise, if a person fulfils the desire to be known, revered, honoured and appreciated by thinking that Allah, the All-Seeing is seeing me, the All-Hearing is hearing my every word and whisper, the All-Knowing knows my thoughts, circumstances and deeds, that Allah the As-Shukoor (Most Ready to Appreciate service) will appreciate and reward all deeds in a way, which

no one else will or can, then the individual will be rewarded immensely as the person fulfilled his desires to be known and appreciated in the correct and lawful way by adopting sincerity (Ikhlas).

The seeker should ponder and reflect deeply upon this guidance in order to avoid the pitfalls during his journey.

HOW TO ATTAIN SINCERITY (IKHLAS)?

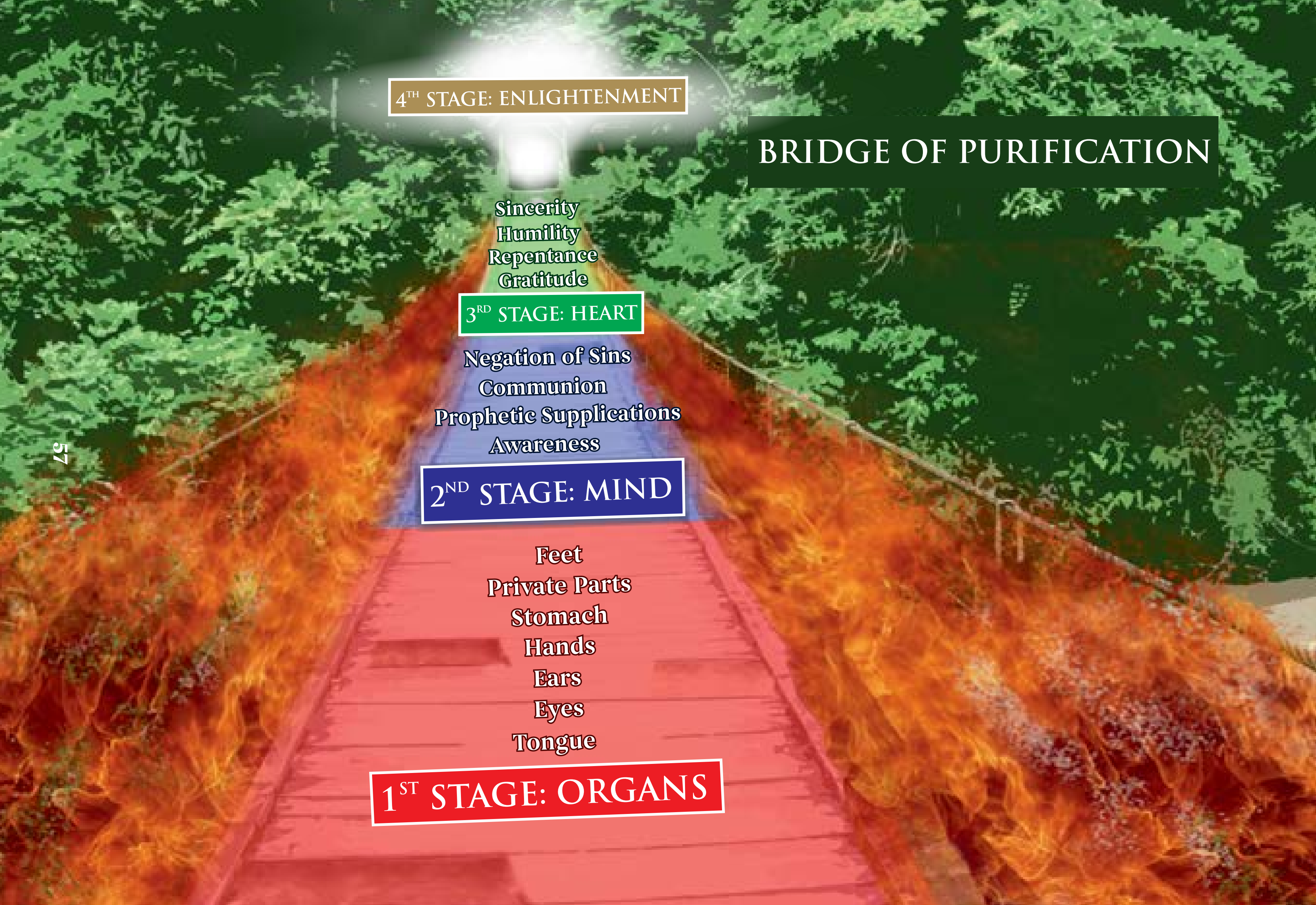
Sincerity does not enter a person by reading books or chapters about it. Rather, what will enter a person is merely the knowledge and awareness of sincerity, but not sincerity itself. In order for the seeker to be adorned with the blessing of sincerity, he must go one step further by practically and vigilantly practicing the different levels of sincerity in his everyday life. Although there are varying degrees of sincerity, its central principle is to believe with the depths of one's heart, when performing a good action, that the creation of Allah cannot benefit or harm without Allah's permission, that the good deed is performed only for the pleasure of Allah and honour or dishonour, profit or loss, life or death, all lie in the hands of Allah the Most High.

LEVEL 1 OF SINCERITY

The first level of sincerity is to check and refresh one's intention at the beginning, middle and towards the end of all major acts of worship. If one fails to do this there is no guarantee that the deed will be sincere and rewardable. By way of example, a deed is like a cake or pizza which requires baking in order to be fit for eating. If the dough of the cake is defective from the beginning then the overall outcome of the cake will be poor. If the dough is burnt or over baked midway through the process, the result again will be dissatisfactory. However, even if the baking process was exemplary at the beginning and middle but towards the end, the dough over heated, the concluding result would be very poor and the cake would be unsuitable for consumption. This is the similitude of the good deeds. In order to avoid good acts of worship becoming corrupted from the beginning, middle and end, the seeker can hold himself to account by utilising the sheet of sincerity, which is on page 91 for ninety consecutive days. After successfully completing Level 1, the seeker may continue to proceed to Level 2, all the way up to Level 7 of sincerity (Ikhlas).

BEGINNING THE JOURNEY TO THE DIVINE PRESENCE (STATE OF IHSAN)

A person fulfils the four conditions, in others words: having the correctness of belief, learning of the important Islamic Jurisprudence (Fiqh) rulings and removing any shortcoming and deficiencies in fulfilling the rights of Allah and His creation. Thereafter, first and foremost, one should adopt sincerity of intention by recognising that the entire effort one is employing, is for the pleasure of Allah the Exalted and success in the Hereafter and not for the sake of fame and name or any material benefit of this temporal world.



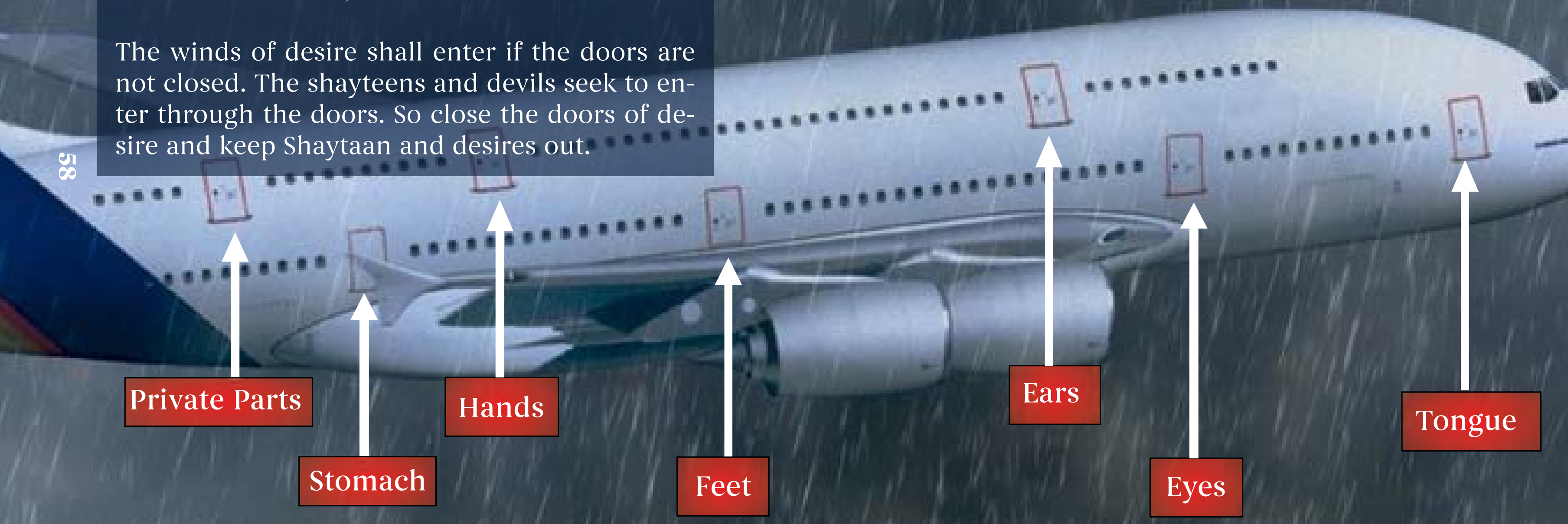
BRIDGE OF PURIFICATION
4TH STAGE: ENLIGHTENMENT
Sincerity
Humility
Repentance
Gratitude
3RD STAGE: HEART
Negation of Sins
Communion
Prophetic Supplications
Awareness
2ND STAGE: MIND
Feet
Private Parts
Stomach
Hands
Ears
Eyes
Tongue
1ST STAGE: ORGANS

DOOR: 1ST STAGE PURIFICATION OF THE SEVEN BODILY ORGANS

THE WIND: DEVILS AND DESIRES

The doors of the plane represents the first stage of purification of the organs. Each door needs to be closed from evil, which seeks to enter

The winds of desire shall enter if the doors are not closed. The shayteens and devils seek to enter through the doors. So close the doors of desire and keep Shaytaan and desires out.



THE FIRST STAGE OF PURIFICATION: PURIFICATION OF THE SEVEN ORGANS OF THE BODY

A person's heart is the most valuable and prized jewel amongst all of the goods one possesses. One must actively safeguard his heart from the devilish thieves who seek to steal it. In the first stage of purification, the seeker is taught how to erect doors preventing the thieves from entering and stealing the precious jewels contained within the kingdom of one's heart. The doors to the heart represent the blocking of the sins entering through the seven sensual organs of the body and the reference to the kingdom represents one's, heart.

The seven sensual organs of the body: are 1. Tongue 2. Eyes 3. Hands 4. Ears 5. Feet 6. Private parts and 7. Stomach.

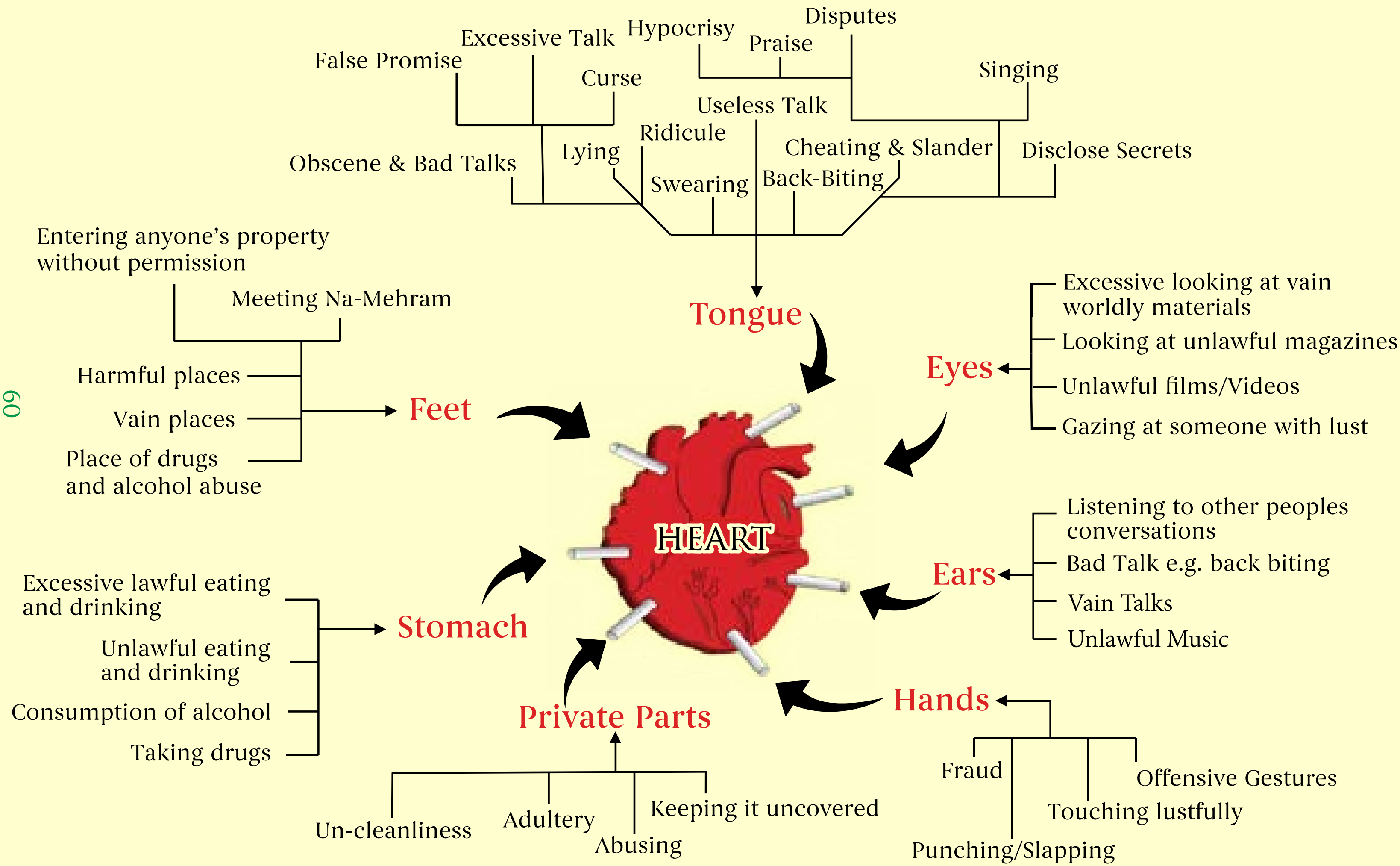
When one commits a sin through one or more of the sensual organs, a black dot appears on one's heart. If the person does not repent then gradually the whole heart becomes tarnished with darkness, and as a consequence, one fails to differentiate between truth and falsehood, goodness and evil, which ultimately results in one's heart becoming blind and heedless.

In order to remove the stains of darkness from the heart, one must apply the methodology of purifying the seven sensual organs by individually cleansing the limbs, one organ at a time. The seeker firstly begins purifying the tongue by abstaining from the sins of this organ for thirty consecutive days and recording his progress on the tongue sheet which is provided on page 62. Upon successfully completing the tongue sheet the seeker commences the ears sheet in the same way. By the end of the second sheet, the seeker ought to be able to abstain from the sins related to the tongue and ears. The seeker then continues purifying his organs in this way until he completes all the sheets relating to the sensual organs following which he moves on to the second stage of the path, which is the purification of the mind. By adopting this process of purification, progressively, day by day the seeker begins to steadily attain the nearness of Allah ﷻ.

The Prophet Muhammad ﷺ said: 'The person who indulges in bad deeds, then after that does good ones, his likeness of the person who is wearing an armour (metal war clothing) which is strangling his throat. He then does a good deed and one knot or button of the armour opens up, then, he does the second good deed which opens up the second link and as a result of this he begins to walk freely.' (Meaning of the hadith, not exact words).

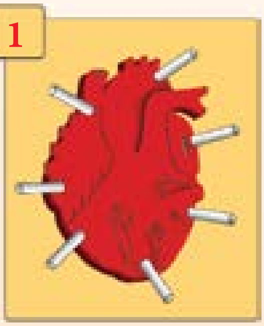
Although the general advice is to purify the sensual organs individually, those seekers who are able to abstain from the sins of all seven organs simultaneously can do so and should proceed to start the second stage of the path, which is the purification of the mind.

SINS RELATING TO VARIOUS PARTS OF THE BODY



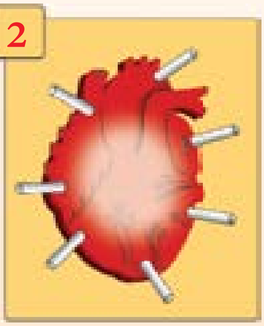
THE FIRST STAGE: PURIFICATION OF THE SENSUAL ORGANS OF THE BODY

1



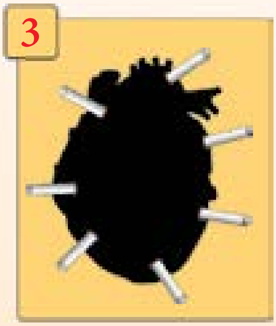
State of the heart, when it was born. This is before we started to contaminates it with the evil of sin.

2



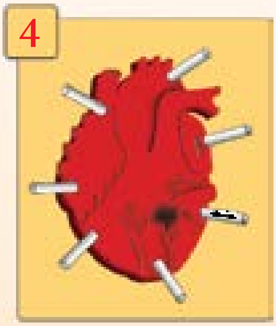
This is the effect on the heart when one embraces Islam or when repents from his/her sins, it's a similar state to the first states, clean and free from contaminations

3



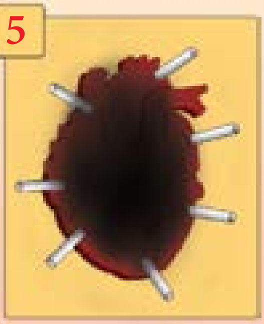
This is the actual state of the heart of disbelief. It's pitch black.

4



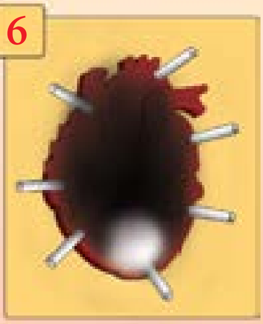
Effect on the heart when a person commits a sin.

5



The heart is darkened due to being engrossed in sin.

6



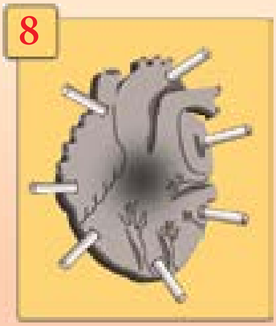
The heart is cleansed with Dhikr and prayers but only for short while.

7



Due to the darkness still entering the heart through the physical organs of the body, so again the heart returns to its present diseased state.

8



State of the heart when a person tries to refrain from sinning with all the organs of the body simultaneously.

9



The Heart darkened once again due to the lack of spiritual power of resistance.

10



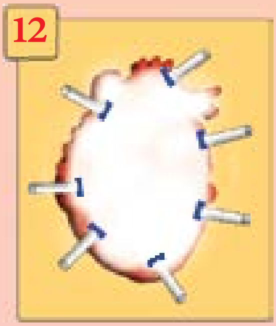
The effect on the heart by blocking one channel. The disease entering the heart is blocked, this minimises the effect.

11



Cleaning effect due to the second channel being blocked at the same time; the area of cleanliness has increased and its effect slowly starts to spread to other parts of the heart.

12



One by one the streams of disease of the darkness of sin is blocked. So the heart remains clean and effect of the Dhikr and prayers begin to show itself,

TONGUE

PART 1: PURIFICATION

Tick (✓) across everyday if the condition is met, if however you violate the condition(s) then stop, put a cross (✕) and start from the beginning and write the disciplinary rules number in the rule(s) violated column.

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DISCIPLINARY RULES RELATED TO TONGUE

1. Back-biting.
2. Slander.
3. Lying.
4. Intentionally swearing falsely using once of Allah's name or attribute.
5. Giving false witness about a past events.
6. Carrying tales/narrations between people in order to ruin a relationship between them.
7. Ridiculing or making fun of another person
8. Obscene talk
9. Ascribing to Allah, His prophets, His angels or prophet's companions what they are high above and free of.
10.Uttering black magic words in order to bring about pananormal effects.
11. Singing or reciting sensual/sexual lewd lyrics.
12. Praising people in their presence who are not free of arrogance and conceit.
13. Hypocrisy i.e. being two-faced.
14. Revealing someone's secret.
15. Making a false promise to someone intentionally.
16. Argumentation and intense debate.
17. Finding fault with what Allah have given one and cursing it.
18. Incessantly talking about affairs that do not concern one.
19. Making a statement about oneself that express that one is pure and fault free.
20. Talking about the details of our belief system without knowledge.

TONGUE

PART 2: ENLIGHTENMENT

Tick (✓) across everyday if the condition is met, if however you violate the condition(s) then stop, put a cross (✕) and start from the beginning and write the disciplinary rules number in the rule(s) violated column.

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RULES FOR POSITIVES USAGE OF THE TONGUE

1. Use your tongue with tenderness and softness when you speak.
2. Use it to recite and do Dhikr of Allah.
3. Only speak when it is necessary to do so and not to waste the breath which Allah has given you.
4. Use it to give advice (nasiha) to help one another through this life.
5. Always have a smile through hardship or ease, as when the people shall see the ways of the life of Holy Prophet ﷺ.

EYES

PART 1: PURIFICATION

Tick (✓) across everyday if the condition is met, if however you violate the condition(s) then stop, put a cross (✕) and start from the beginning and write the disciplinary rules number in the rule(s) violated column.

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DISCIPLINARY RULES RELATED TO EYES

1. Safeguard it from looking the opposite gender.
2. Safeguard it from unlawful images in magazine/ videos/ on the internet or TV.
3. Safeguard it from looking at materialistic things which take you out of the remembrance of Allah.
4. Gazing excessively at Duniya (worldly materialistic things), wishing to attain it so deeply.
5. Looking with jealousy, hatred, or in a belittling way.

EYES

PART 2: ENLIGHTENMENT

Tick (✓) across everyday if the condition is met, if however you violate the condition(s) then stop, put a cross (✕) and start from the beginning and write the disciplinary rules number in the rule(s) violated column.

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RULES FOR POSITIVES USAGE OF THE EYES

1. Use your eyes in lowering your gazes even at lawful means.
2. Teach it to obey you, don't let it drift in different directions.
3. Try not to open eyes wide in full view of seeing any lawful means.
4. Whenever you observe the world, use it to remember Allah and the hereafter. Be it the blessing of Allah or of the hereafter.
5. Use your eyes to see through the eyes of remembrance.
6. Look through the eyes of mercy. Be forgiving towards each other. Everyone has his own shortcomings but forgiveness can be a tool to encourage and help one another (See beyond the faults and look at the light of his/her goodness e.g. husband/wife).
7. When you open and close your eyes, observe and feel the qualities of 99 name of Allah. Live through you live through what the holy Prophet ﷺ saw and felt. Through blessings or hardship, you will always become clear of your objective. Every blink is a new start, every blink you see and ponder about the blessed names of Allah. Every blind is the intense want of meeting the Creator and His beloveds. A meeting which you wish every time you blink.

EARS

PART 1: PURIFICATION

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DISCIPLINARY RULES RELATED TO EARS

1. Not Listening to lying.
2. Not Listening to backbiting.
3. Carrying tales
4. Not Listening to string musical instruments e.g. Guitar.
5. Not Listening to horned musical instruments e.g. Trumpet.
6. Not Listening to sexually explicit lyrics..

EARS

PART 2: ENLIGHTENMENT

Tick (✓) across everyday if the condition is met, if however you violate the condition(s) then stop, put a cross (✕) and start from the beginning and write the disciplinary rules number in the rule(s) violated column.

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RULES FOR POSITIVES USAGE OF THE EARS

1. Use it listen to Qur'an/Hadith
2. Use it to listen to things which remind you of Allah and the Hereafter.
3. Whoever you hear a sound, divert your attention towards Allah. Use different sounds/vibration to ponder about blessings of Allah and the Hereafter.

HANDS

PART 1: PURIFICATION

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DISCIPLINARY RULES RELATED TO HANDS

1. Do not touch unlawfully the opposite sex (intentionally).
2. Do not touch your private parts unless there is a need.
3. Do not steal or commit fraud.
4. Do not hurt any person physically by punching and slapping.
5. Do not make obscene gestures.
6. Do not write hurtful notes which may be offensive by text/email etc.
7. Do not use electronic equipment unlawfully.

HANDS

PART 2: ENLIGHTENMENT

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RULES FOR POSITIVES USAGE OF THE HANDS

1. Use your hands to help others in need.
2. Give charity.
3. Use your hand in lawful means.
4. When touching lawful means to be in a state of thankfulness (Shukr)-(One has hands to use/one has to feel to touch/even if you have no ability, still be thankful that Allah has saved me from unlawful use. One's movement should be used to fulfil the rights of Allah and creations.
5. Let your hands have a voice which only moves in the presence and remembrance of Allah.
6. Let every touch/feelings reflect the Hereafter e.g. softness of a pillow is a sign and remembrance of the ease and comfort of the Hereafter. The heat/fire is the remembrance and the tools of the hellfire.
7. Every time you write, remember and reflect on the book of Amals (deeds) which angels write your deeds on. So have mercy on people but at the same time be strong in this world on the commands of Allah.

FEET

PART 1: PURIFICATION

Tick (✓) across everyday if the condition is met, if however you violate the condition(s) then stop, put a cross (✕) and start from the beginning and write the disciplinary rules number in the rule(s) violated column.

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DISCIPLINARY RULES RELATED TO FEET

1. Do not meet non-Mahram with unlawful intentions: by walking, driving or any other means.
2. Do not go toward houses of Shaytan: the pubs, the clubs, the cinemas or vain places.
3. Do not go to places which shall affect your heart and sensual organs in committing sins.
4. Do not go towards a bad company, friends, colleagues or a family who influence you towards sins.

FEET

PART 2: ENLIGHTENMENT

Tick (✓) across everyday if the condition is met, if however you violate the condition(s) then stop, put a cross (✕) and start from the beginning and write the disciplinary rules number in the rule(s) violated column.

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RULES FOR POSITIVES USAGE OF THE FEET

1. Travel close towards the Sunnah in all walks of life.
2. Travel towards good places, the mosque, the people of Allah and the places if remembrance.
3. Walk as though today is your last day.
4. With every footstep, imagine you are walking with the Holy Prophet ﷺ so see through every step the way of his Sunnah.
5. Learn the supplications (dua) of travelling.
6. Learn the supplications (dua) of travelling.entering mosque.
7. Learn the supplications (dua) of leaving and returning to your homes.
8. Learn to walk to like the Holy Prophet ﷺ.

STOMACH

PART 1: PURIFICATION

Tick (✓) across everyday if the condition is met, if however you violate the condition(s) then stop, put a cross (✕) and start from the beginning and write the disciplinary rules number in the rule(s) violated column.

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DISCIPLINARY RULES RELATED TO STOMACH

1. Do not eat Haram.
2. Do not eat excessively/over eat.
3. Do not consume alcohol/drugs.
4. Do not consume anything which may harm your body e.g. tobacco.
5. Money with which you eat must be from halal income.
6. Do not waste food.
7. To wear lawful clothing and live in a lawful dwelling.

STOMACH

PART 2: ENLIGHTENMENT

Tick (✓) across everyday if the condition is met, if however you violate the condition(s) then stop, put a cross (✕) and start from the beginning and write the disciplinary rules number in the rule(s) violated column.

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RULES FOR POSITIVES USAGE OF THE STOMACH

1. Eat in the way of Sunnah: sitting/ eating/drinking etc.
2. Everything you consume, be thankful with every bite and remember the life of Holy Prophet.
3. Whilst eating, remember those who are less fortunate and those who have nothing.
4. Eat healthy food.
5. Give the body the right portion of food and exercise.
6. Do not let the stomach dominate your body but let your hearts (Sunnah) be the ones which people see.
7. Have a balance with exercise, do not overwhelm it to only this but the true exercise of the heart (purification of the heart).

PRIVATE PARTS

PART 1: PURIFICATION

Tick (✓) across everyday if the condition is met, if however you violate the condition(s) then stop, put a cross (✕) and start from the beginning and write the disciplinary rules number in the rule(s) violated column.

Attempts	Start Date	Number of Days																														Rule(s) Violated
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	
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DISCIPLINARY RULES RELATED TO PRIVATE PARTS

1. Do not show it anyone who is not your spouse (except for medical examination and the like).
2. Do not commit incest with your family members or sexually abuse children (it is unlawful to do so).
3. Do not have oral or vaginal sexual intercourse with anybody who is not your spouse (it is unlawful to do so).
4. Additionally, do not engage in anal intercourse with anybody including your spouse (it is unlawful to do so).
5. Moreover, do not practice homosexuality (it is unlawful to do so).

PRIVATE PARTS

PART 2: ENLIGHTENMENT

Tick (✓) across everyday if the condition is met, if however you violate the condition(s) then stop, put a cross (✕) and start from the beginning and write the disciplinary rules number in the rule(s) violated column.

Attempts	Start Date	Number of Days																														Rule(s) Violated
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	
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RULES FOR POSITIVES USAGE OF THE PRIVATE PARTS

1. Learn the ways of Sunnah relating to Istinja.
2. Thank Allah for the ease of relieving oneself. No matter how much pain if a person goes through, all this shall never compare to the punishment of the Hereafter, so be thankful in all circumstances.
3. Learn and practice the supplications (Dua) of entering and leaving the toilet. This shall be protection against the devil.
4. Learn and practice the supplications (dua) of before and after one engages in lawful intimacy with his wife/husband. It shall become a blessed relationship which shall keep you both in the presence of Allah. (One shall not let his desires overcome him like many people have unlawfully committed sins with their wives. It shall also protect you from the devil.)
5. Cleanliness is a key in worship and a protection from devil.

DEFINITIONS

BACKBITING

Mentioning a fault about an identified or named absent person, such that if he were to hear it, he would dislike it.

There are eight situations in which backbiting is permissible:

1. Complaining about a wrong that someone did to one (perhaps in order to redress this wrong).
2. Asking for help to stop another person from disobeying Allah.
3. Asking a scholar for a legal opinion on a matter that involves another person.
4. Warning people about a bad man or woman who harms people or causes trouble.
5. Identifying a person who is only known by a degrading name (e.g., "the leper").
6. Talking about the disobedience of a person who openly disobeys Allah and does not care.
7. Telling the truth about a person when someone asks for advice in order to decide whether or not to deal with him (e.g. get married to him, do business with him, choose him as a friend, etc.).
8. Finding out the reliability of witnesses or narrators.

SLANDER

Making up a false statement about a person and spreading it in public.

LYING

Intentionally uttering a statement that does not correspond with reality whilst knowing that it is false.

There are four situations in which lying is permissible:

1. To bring two contending people to a truce or friendly relations.
2. Deception against the enemy in wartime.
3. White lies told to one's spouse to improve the relationship. (e.g."You are very handsome.")
4. To protect someone from a tyrant. (e.g. "No. The man you are trying to kill is not hiding in my house.")

RIDICULE

To neglect or hold in contempt another and to show his defects. It may be expressed in words and actions and also by gestures.

SINGING

Singing which involves only human voices is generally allowed. However lewd lyrics (i.e. lyrics that describe sexual acts or nakedness of people) and bedroom voices (i.e. speaking in a seductive manner especially if done by women) are unlawful to listen to in real life and from real-sounding elec-

tronic devices (e.g. a radio or a telephone). As for unrelated women's voices outside of singing, we are narrating the opinion that they are Mubah (permissible) to listen to for men if these voices are not purposely seductive or high strung (e.g., for educational purposes or for purposes of business).

MUSIC

The relied upon position in the Hanafi school, as well as the other three madhhabs, is that musical instruments (besides the Daff) are impermissible. While there is some difference of opinion, including that of some notable fuqaha, one should remain within what is relied upon.

LOOKING

The rule is that anything that is unlawful to look at in real-life is also unlawful to look at when depicted in a life-like way. Therefore, pornography in magazines, billboards, posters, electronic screens, projector screens, so forth, is all unlawful. As for other non-pornographic photographs (e.g. of a panda bear, a properly-dressed human, or a building), they are generally permissible to look at.



PURIFICATION OF THE MIND & THE BODY OF THE PLANE

RAIN & STORM: WHISPERS OF SHAYTAN

The body of the plane (the outer shell) represents the Second stage of purification, the stage of mind. It is the outer shell which protects the inside of the plane from rain and storms of whispers of Shaytaan. If one does not have a strong shell (body) then the rain shall leak within, causing delays and even damaging the soul and closeness of Allah.

THE SECOND STAGE OF PURIFICATION: PURIFICATION OF THE MIND

A seeker carries out a sin with one or more of his seven sensual organs when a sinful thought enters his mind and then, with his heart he makes the intention to carry it out. At the beginning, the sin is presented in the form of a small sparkle and thought and at this point, it is easy to save himself. However, if the sparkle turns into a flame it takes over the whole heart and mind which subsequently leads to the person using his organ to carry out the sin.

In order to tackle the sparkle or devilish thought from entering, settling or expanding in one's mind, the seeker is practically trained in the second stage to purify the mind from Satanic and evil thoughts and taught how to preoccupy himself with the remembrance of Allah. In the event that an evil thought does enter and settle in one's mind, the seeker is taught how to practically extinguish, extract and prevent it from reoccurring in the future.

In this stage, there are ten levels in which the seeker is practically trained how to purify the mind from devilish and evil thoughts for a consecutive period of thirty days at a time. In the second level of this stage, the seeker is trained to conquer the devilish thoughts on conception, the settled thoughts and also how to extinguish them. In the subsequent levels, the seeker is taught how to remain occupied in the remembrance of Allah. By the end of the second stage, the seeker who successfully completes the ten levels will have purified his thoughts and mind and will become firmly established in the remembrance and presence of Allah and in the love of His Messenger . If the seeker remains resolute in his remembrance of Allah by not entertaining any sinful thought, it becomes easier for him to disregard the evil desire and save himself from committing the sin in future.

LEVEL 1

In the first level, the seeker is taught not to intentionally invite or think of an evil thought. However, if Satanic (devilish) or Nafs (egoistic) thought enters the mind then one should disregard it and not intentionally extend it. On the contrary, one should seek refuge with Allah and redirect the thought towards Allah, the Exalted, the Messenger , the Hereafter or any other permissible worldly action. One should never engage or fight with the thought, as this will cause the thought to become stronger and reoccur. Instead, when a person is incited with an evil action he should immediately recite "Oh Allah I seek refuge with You from the accursed devil" or "I believed in Allah and His Messenger" and begin to think about any permissible worldly matter. After that, the seeker should recognise that the thought only came with the permission of Allah and it is within Allah's Knowledge what the seeker is thinking and Allah is fully capable of punishing him or forgiving him.

Referring to the Aeroplane example

In the context of the example of the plane, the physical body of the plane represents the mind, which is the second stage of purification. In the same way that the body of the plane crucially shields and protects the passengers from rain, storms and winds, the mind can also be trained to build a shield in order to protect against the whispers of Shaytan. The whispers of Shaytan are like storms, thunders and winds of fire, distracting the seeker away from the course towards Allah ﷻ. However, every remembrance of Allah, the Exalted is like a layer of protection, a layer of light which deflects the wind of fire, namely, the whispers of Shaytan.

There are always two routes, one which leads towards disobedience and sin and the other towards striving and closeness of Allah. When the whispers of Shaytan enters the mind, it is like showers of lava of fire, which sticks to the plane. If one entertains the thought, the whisper deepens, the lava of fire begins to burn. If it is left then the lava of fire will enflame the entire mind/plane. If the plane/mind begins to burn, one will commit the sin. Every second is crucial as every second endangers the body of the plane until it burns the entire mind.

So when the whisper/lava of fire sticks to the body of the plane, use the weapon of Refuge and the Water of Will power to defeat Shaytan and the flames of Whisper. By using ones will power, the water shall extinguish the lava of fire from sticking to the mind. The mind shall build a layer of resistance against the evil flame and whispers of Shaytaan.

In level 1 you have to negate the whispers of Shaytaan, do not think of anything evil, do not entertain it or think of anything against Shariah. When the whisper or the storms of lava of fire tries to enter the mind/body of the plane, extinguish it with the weapon of negation.

LEVEL 2

In the second level, the seeker is trained to remember and connect with his Lord, Allah ﷻ. For instance, prayer and recitation of the Holy Qu'ran aids a person in remembering Allah, whereas worldly action usually causes a person to become heedless of Him. Additionally, although every worldly action possesses the ability of causing benefit or loss it must be borne in mind that ultimately benefit and loss lie in the hands of Allah and are within His control. Therefore, in this level, one of the ways in which the seeker is taught to connect with his Lord is by firstly imploring, at the commencement of any worldly activity, from the heart “Oh Allah, protect me from the evil that lies in this action and through the means of it grant me benefit”. By doing so it is as though one places reliance on Allah for protection from evil in his worldly affairs and moreover every worldly action, which usually causes a person to become forgetful of Allah ﷻ, now becomes a means of connecting with Him.

Examples:

1. When one leaves the house for any business, he should make invocation that "Oh Allah protect others from the evil inside me, bless my action which I am about to undertake and protect me from the evil of others".
2. Whenever a person is in any difficulty he should invoke "Oh Allah, grant me patience in it, distance it from me, and make it an expiation for my sins."

LEVEL 3

In this stage, the seeker imagines in the heart and mind that Allah, the Exalted is always with me and whenever he does any religious or worldly action he should ask permission from Allah, the Exalted, and only then should he undertake the action after taking Allah's name. Whenever he forgets he should again refresh that thought. The seeker should firstly begin to practice this level with major activities and then gradually over time also implement this level when carrying out minor activities. When someone has the belief that a person of high esteem is with them, naturally he would ask permission from them in permissible matters. Similarly, in prayer, remembrance, recitation, eating, sleeping and before every action, one should be saying in the heart to the One who is Most Esteemed, "Oh Allah give me permission to do this action, and place blessing in it".

LEVEL 4

In this level, after the presence of Allah is firmly implanted in the seeker's mind, he should read the forty Prophetic supplications (Duas) that were read by our Beloved Holy Prophet ﷺ on different occasions such as eating, drinking, sleeping, dressing and so forth.

Example:

One should learn the Prophetic supplications for those actions which a person frequently undertakes and read them at their appropriate time whilst maintaining the presence of Allah. For example, reading the appropriate supplication before eating, drinking, leaving the house, whilst in the market, wearing clothes and doing business and so forth.

LEVEL 5

In this level, the seeker is taught to maintain the constant and continuous awareness of Allah at every moment and place as though Allah is watching, listening and with the seeker at every moment. The seeker is advised to monitor the time spent with and without the awareness of Allah by ticking the mind tick sheet so that he can identify the amount of time spent in the presence of Allah and the number of hours spent in heedlessness. One practically achieves this state by communicating and talking to Allah the Supreme about his concerns, worries, desires related to the past, present and future spiritual and worldly activities instead of talking and presenting these

thoughts to himself. Talking and presenting one's thoughts to oneself is not unusual as one processes his thoughts to himself throughout the day. For instance, some thoughts processed can include thinking about the tasks one needs to complete throughout the day, how he will resolve his financial affairs, if his spouse is pleased or displeased, what the future holds, in what state one will die, the outcome of one's end in terms of heaven and hell and so forth. However, the fourth level of purification trains the seeker to modify the operation of his thought process by talking to Allah about his affairs by asking Allah to help him throughout the daily tasks, to ease his financial affairs and so forth rather than talking to himself.

In this level, instead of talking to himself the person should begin to talk to Allah, the Supreme about his concern, worries and desires related to past, present and the future. There are immense benefits in doing this exercise and meditation.

Examples:

1. If a person talks to himself, his mind becomes pressurised, which results in depression, tension and agitative behaviour. Alternatively, if he talks and prays to Allah, the Exalted his mind becomes clear, free and less depressive because he is releasing the pressure.
2. If a person keeps his thoughts to himself and only talks to himself there is no change to his situation because a human has limitations and cannot fulfil all of his own needs. Whereas if he talks and presents these matters to Allah, the All-Powerful, whose knowledge and power has no limits, the same person will begin to receive divine help and blessing in his life moment by moment and day by day.
3. If a person only thinks of himself he can become forgetful of Allah's remembrance and His presence and become overwrought and distracted by his concern and worries. By communicating and talking to Allah, the All-Knowing, the greatest benefit the person experiences is that his connection and relationship with Allah strengthens as he is in constant communication with his Lord.

LEVEL 6

Allah mentions in the Holy Qur'an, that in the heavens and earth and in the existence of the Creation there are signs that point towards the Creator. Accordingly, in this level, the seeker is trained to reflect upon the Creation and events that befall him in such a way that they aid him in the remembrance of Allah. The seeker should implement this level by pondering and reflecting upon seven different incidents that he experiences daily and writing them down on a daily basis.

Example

If you fall ill then this is a sign that life is temporal and that illness and health are both in the hands of Allah. We also learn from this that man falls short in prayer or other religious matters because of worldly occupations, but now that he is ill, these worldly occupations do not cease to continue. Just like he suddenly became ill, similarly, death will come upon him suddenly, unexpectedly and without prior warning. As all matters are in the hands of Allah and in His control one should focus his attention on Him and try to spend his life according to His commands only.

LEVEL7: POSITIVE AND GOOD THINKING

In this stage, the seeker's mind and thoughts are trained to become good and positive. A person benefits much from positive thinking and he obtains much closeness to Allah, the Exalted. This is also referred to as 'Husn al-Dhan' (having a good opinion). This attribute is divided into three sections:

1. To have a good opinion of Allah the Exalted.
2. To have a good opinion of Allah's Messenger and also of his Sunnah.
3. To have a good opinion of the believers.

The seeker practices this level by firstly acknowledging the fact that during a person's life, various different events will occur and he will have to engage and interact with many different individuals. On some unfortunate occasions, accidents will befall him and others may cause him difficulty, inconvenience or loss. Despite these adverse experiences, the seeker is taught, at this level, to view these negative events in a positive way, on the condition that the negative action conducted against him is not a sin.

Examples:

1. How should one react when he is faced with a difficulty and somebody refuses to give him assistance in relieving it.

In this situation, rather than having hatred and holding a grudge, the seeker should think that if the person had helped him, it would have been due to that person's mercy and compassion. He should also think that it was not my right upon that person for him to have necessarily helped me. Additionally, he should think that perhaps he himself may have been caught up in some difficulty, or did not have the means to assist. In this manner, he should not allow hatred and animosities to enter his heart and he should pray for him instead.

2. How should one react when he is travelling on a journey and on the way the car breaks down. In this situation, rather than thinking why this occurred, what sin he committed for this to happen, and also become aggressive with the passengers, the seeker of truth should believe that it is the grace of Allah that in thousands of journeys his car did not break down and

that perhaps in the knowledge of Allah the Exalted it was much better for us, and Allah saved us from a greater problem. By getting angry and frustrated will not resolve the problem in any way but rather further deteriorate the situation.

LEVEL 8

In this level the seeker is trained how to not think negatively or hypocritically regarding any event, incident, or person's character. However, if the thought comes unintentionally then the seeker should not let it settle in his heart, but rather, through positive thinking he should eradicate it.

Example

Regarding worldly blessings the seeker should not focus on the wealth and property of those people who possess more wealth than him. Rather, one should look at those who are surviving on less wealth and provisions.

LEVEL 9: LOVE OF PROPHET MUHAMMAD ﷺ & HIS OBEDIENCE

In this level the seeker should learn about the biography and appearance of the Prophet ﷺ, and should think about him all the time. Only through the love and obedience of the Prophet ﷺ can a person attain the closeness of Allah. Additionally, the seeker should outwardly follow the Prophetic noble ways and character in all respects, just as though one would spend his day and night as if he was in the company of the Prophet ﷺ. For example, the seeker should follow his way of sleeping, waking up, dressing, and doing business. He should also contemplate and imagine how the Prophet ﷺ would have conducted those acts in his daily life.

LEVEL 10:

In this level, the seeker concentrates his attention towards the essence of Allah completely, and spends his whole life, day and night, as though Allah the Exalted is seeing him, and he should, in reality, behave and act as though He, the Exalted, is beside him. There are two necessary qualities to be attained at this level: 1. The mental and spiritual concentration and awareness of Allah. 2. The appropriate actions contemporaneous with the mental awareness of Allah.

THE SECOND STAGE: PURIFICATION OF THE MIND



THE ROUTE LEADING TO INDULGING IN SIN

This is the route taken by a person who doesn't pay attention to the fact that their mind has been invaded by an evil thought. There is no reaction to invasion thus the evil thought takes over the mind.

The sparkle of evil grows and settles.



The person slowly starts to think about the evil thought and allows the sparkles of evil to settle in the mind.



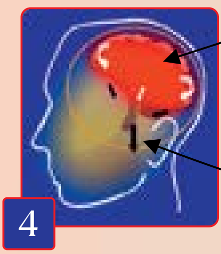
Evil thought grows as the person starts to entertain it.

The person's mind becomes inclined towards the thought as one starts to entertain it.



The mind is enflamed and desire is built by the evil thought.

The evil thought enflames the mind and starts to take over, its very hard to control it now unless one has strong willpower and help of Allah, the All-Merciful.

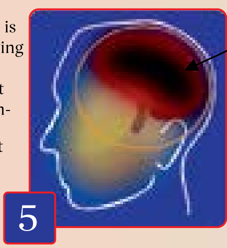


The mind is overtaken; overwhelmed and succumbs to the evil thought.

Order sent by the mind to carry out the evil thought.

The evil thought dominates the mind and then the mind orders the organs to carry out the evil thought.

The person is now indulging in that evil act/thought thus darkening their mind, heart and soul.

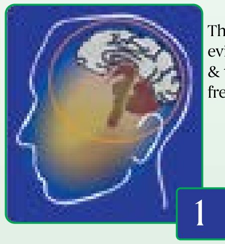


The mind is darkened due to indulging in sin

THE ROUTE LEADING TO SALVATION FROM SIN

This is the route which is taken by a person who wishes to get rid off of the thought from their mind. Two weapons are made available which can combat the invasion of evil thoughts.

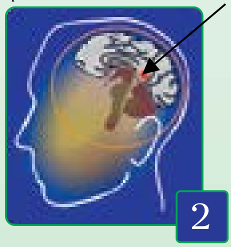
Techniques are:
1. Seeking refuge in Allah, the Exalted.
2. Using your willpower to resist it.



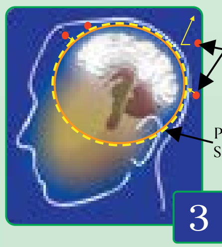
The sparkle of evil is crushed & the mind is free of any evil.

A sparkle is very easy to put out when using the technique of seeking refuge in Allah, the Almighty and using your willpower.

The evil whisper enters and again the person uses the same technique.



Again the evil whisper enters and again the person uses the same technique of seeking refuge in Allah, the Almighty and crushing it with one's willpower.



Evil

Protective Shield

Thin shield protecting the mind from evil whispers.

Once a person trains themselves in using this technique they slowly start to develop a shield to protect their mind from being corrupted with evil thoughts.



strengthened protective shield free of evil

The protecting shield is further strengthened and now being trained to think of Allah and Prophet Muhammad ﷺ.



The mind is in constant remembrance of Allah.

The mind in the remembrance of Allah and Prophet Muhammad ﷺ.

Now good thoughts are developed in the mind trying to please Allah, the Exalted.

THE SECOND STAGE: PURIFICATION OF THE MIND

Tick (✓) across everyday if the condition is met, if however you violate the condition(s) then stop, put a cross (✕) and start from the beginning and write the disciplinary rules number in the rule(s) violated column.

Attempts	Level	Start Date	Number of Days																														Rule(s) Violated
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DISCIPLINARY RULES TO PROTECT THE MIND

LEVEL 1	LEVEL 2	LEVEL 3	LEVEL 4	LEVEL 5
Negation of Sins Not to think anything against Sharia i.e. to think of any sin, evil.	**Communion with Allah through everyday worldly activities** To negate any bad thoughts and not toforget praying with the heart regarding everyday worldly activities.	**Thinking Abstractly about Allah** Thinking abstractly about Allah most of the time or at least before a major activity.	**Reciting Masnun Sunnah Duas with meaning** Thinking abstractly about Allah most of the time or at least before a major activity and reciting Masnun Sunnah duas (with meaning) relating to the act.	**Awareness of Allah 24 hours a day** Keeping awareness of Allah in the mind all day long. Also to monitor the time spent without having awareness of Allah.
LEVEL 6	**LEVEL 7**	**LEVEL 8**	**LEVEL 9**	**LEVEL 10**
Thoughts related to the Mind: Deep Thinking To observe from surroundings (i.e. from creation) and take lessons from it to remind you about Allah, Akhirah etc. 7 acts a day	**Positive thinking** To be patient, when you fall in any calamity or goodness and always to think and believe in positive mode	**Avoiding negative thinking** To avoid thinking negative in any matter and always to think positive	**Love of Prophet Muhammad ﷺ and his obedience**	**Love of Allah and His presence**

THIRD STAGE OF PURIFICATION: PURIFICATION OF THE HEART AND SOUL

Other than the purification of the body, its organs and the mind, there are certain sins that are invisible to the eye. Nevertheless, they are extremely dangerous and can lead a person to the hellfire. Examples of these sins are envy, hatred, arrogance, ostentation, and excessive love of the world. In the third stage of purification, these evil qualities are removed and replaced with the superior qualities such as patience, gratitude, humbleness, love of Allah and abstinence (removal of the desire of the world from the heart).

In order for the seeker to be taught how to practically remove the sins of the heart and soul, he must firstly understand the states a person experiences throughout their lifetime so that when he experiences it, he can immediately recognise it and recall how one correctly reacts to it.

A person spends his whole life in one or more of these four states only:
1. Obedience 2. Disobedience 3. Blessing 4.Calamity.

If a person experiencing one of these states reacts in the correct way he converts his existing state into a state of worship and blessing resulting in him automatically abandoning the evil desires aforementioned, replacing them with the qualities of goodness leading him towards a life of purity and chastity (Hayatan Tayyabah).

The following summarises the reactions to the four states the seeker is practically trained to adopt in the third stage of purification:
1. In the state of obedience a person reacts correctly by practicing the qualities of humility, humbleness, servant hood, and sincerity.
2. In the state of disobedience a person reacts correctly by practicing the qualities of regret, shame, forgiveness and repentance.
3. In the state of blessing a person reacts correctly by attributing the blessing to Allah, being thankful in the heart, using the blessing according to the divine commands and not in the disobedience of Allah the Exalted.
4. In the state of calamity a person reacts correctly by practising patience, refraining from sin and returning to Allah.

There are ten levels in the third stage of purification and the seeker is trained practically, mentally and spiritually to exonerate himself from the harms of the heart and soul.

SEATS: THE THIRD STAGE PURIFICATION OF THE SOUL

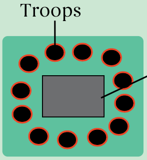
The Seats represents the third stage of Purification of the heart, it represents the different qualities of Goodness which one can achieve. Sincerity, Humbleness, servitude, shukr etc. It is the inner quality of the servant.



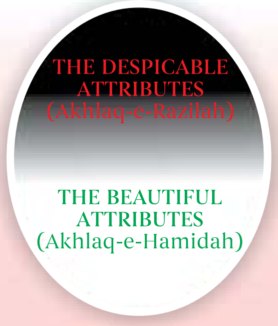


Every seat is the quality of goodness of one's character. However, some seats are ripped and torn with the stains of urine and stool. Their quality represents jealousy, self likeness; these are the qualities of Shaytaan.

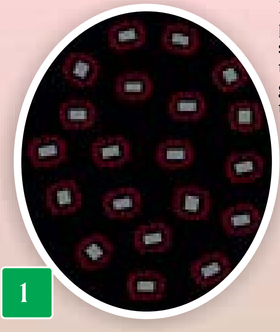
THE THIRD STAGE: PURIFICATION OF THE HEART AND THE SOUL



This represents the house which evil traits inhabit and is firmly rooted to the ground. It is surrounded by its troops to protect it from any foreigner (goodness) For e.g. this good inhabited by hypocrisy.



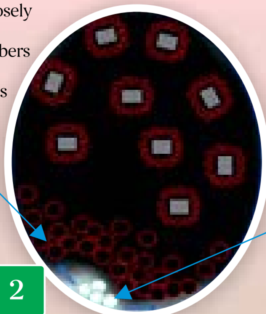
The ellipses represents the soul which can consist of both good and evil.



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The Soul is darkened due to being engrossed in evil desires and has been overtaken by the evil traits. Its very weak due to lack of good practices such as prayers, dhikr etc. and living in a sinful lifestyle

Evil troops are closely packed and have strengths in numbers to fight back the goodness which is trying to prevail



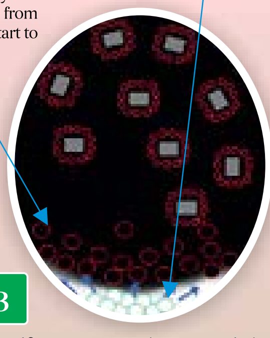
Troops of good traits are present in small numbers at the beginning when a person tries to become pious and do good deeds. It does manage to fight few of the evil troops back and strengthens itself.

2

The Soul at the beginning when one tries to become pious.

Evil troops slowly start to split due to the presence of good troops, they are much more weaker from the beginning and start to retreat a little.

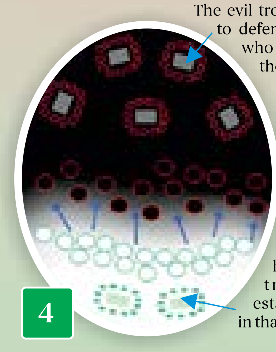
The troops of good traits increase in number and tries to fight off and win back as much land as possible from the evil troops of evil traits.



3

Steadfastness on Sharia and the practices that are prescribed by the Shaykh.

The evil troops retreat and are unable to defend the houses of evil traits who have been driven out and their houses crushed.

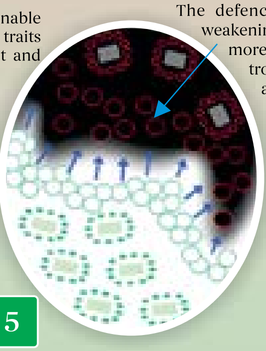


Slowly the as the land of the soul is recaptured and the area of goodness increase, the good traits they start to build their houses or take over the houses of the evil traits and firmly establish themselves in that place.

4

Good Traits start to develop establish themselves.

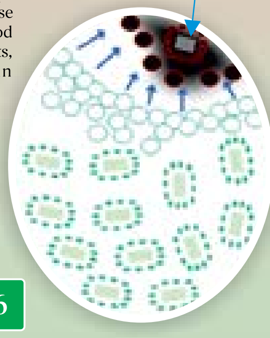
The defence of the evil troops weakening day by day, they lose more the land to the good troops of the good traits, and are reducing in numbers.



5

Power of the Evil Traits weakened (half purified).

The last remaining houses and troops of the evil traits.

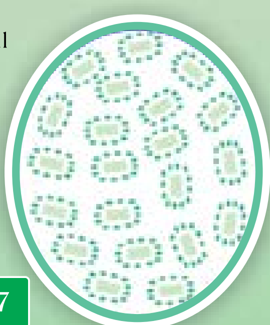


6

Last of the Evil Traits remaining as Good Traits dominates.

The Purified Soul illuminates.

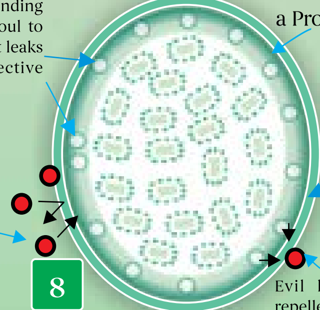
Complete repossession of the land of the soul by the good traits from the evil traits, the soul starts the illuminate from with the light of Allah.



7

Good troops surrounding the surface of the soul to fight off any evil that leaks through the Protective Shield.

The Purified Soul develops a Protective Shield.



Evil Troops looking to find a way back into the soul.

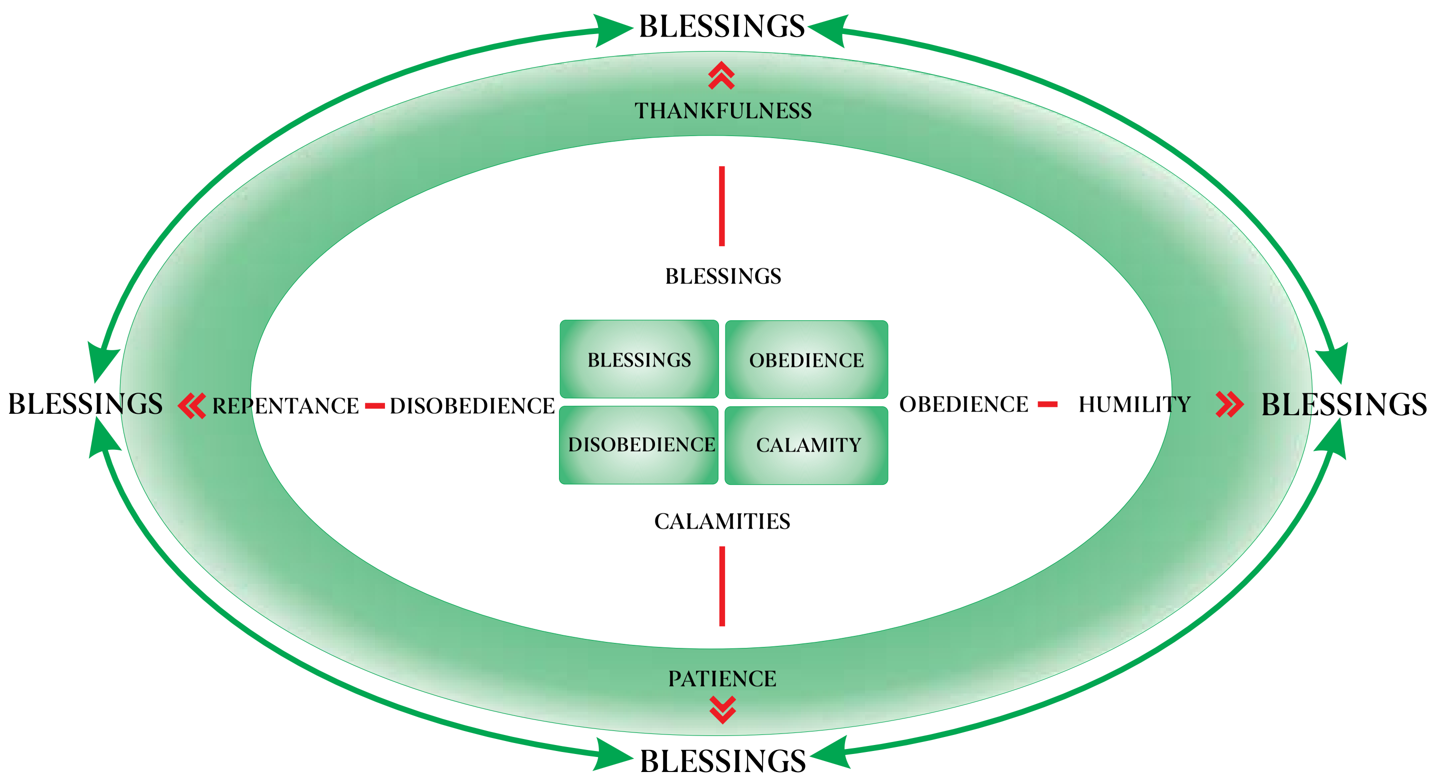
Protective Shield to protect it from all the evil. This had been developed initially in purification of Mind



8

Evil leaking through but is repelled back by the good troops.

The centre of the box represent the different states a person can be in at any time their life .



The seeker is trained to react using certain qualities of the different states which will help turn their current state in to a 'Blessing' of Allah ﷻ. =

THE HEAVENLY COVENANTS: SINCERITY (IKHLAS)

Tick (✓) across everyday if the condition is met, if however you violate the condition(s) then stop, put a cross (✕) and start from the beginning and write the disciplinary rules number in the rule(s) violated column.

Attempts	Level	Start Date	Number of Days																														Rule(s) Violated
			1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	
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DISCIPLINARY RULES TO PROTECT THE HEAVENLY COVENANTS

LEVEL 1

In all the major good deeds e.g. 5 daily prayers and one's dhikr, one should do them for the Pleasure of Allah ﷻ and in order to attain salvation and reward in hereafter. One should check and refresh his/her intention in the beginning, middle and the end.

LEVEL 2

When doing any worship, one should be in the presence of Allah so that he can attain His pleasure. Therefore one should not pay heed to one›s feelings or desires. Sometimes one may have the feeling to do good deeds, and other times one may not feel or want to do good deeds causing him to listen and obey them. This is the wrong concept. One should not listen to his feelings or desires but it should be done for Allah's pleasure. The person should say to himself 'I am doing this as I am the servant of Allah and my Lord has commanded me to do so' or ‹I am the follower of the beloved and I have been shown the ways of success through his life›. Do this for 3 consecutive cycle of 30 days.

LEVEL 3

When doing your amals, it should be only done for the Pleasure of Allah ﷻ and not even for Paradise.

LEVEL 4

When doing your amals, only do it for Allah because He is Allah, the Lord of all the worlds. Not even His Pleasure or high spiritual ranking because in that there is still some 'Want' left. Perform them Purely for Allah, the Exalted for who He is.

LEVEL 5

To worship Allah, the Exalted purely for his sake because the decisions about Hell, Paradise and its ranks has already been made in the knowledge of Allah.

LEVEL 6

To worship Allah for whom He is without any motives and without any cause.

LEVEL 7

To believe, 'I am still trying to achieve Ikhlas and will keep trying and striving until death.' So not to consider that I have achieved Ikhlas because this is attributing a lofty station to yourself.

HEAVENLY COVENANTS: HUMBLENESS (TAWADHU)

Tick (✓) across everyday if the condition is met, if however you violate the condition(s) then stop, put a cross (✕) and start from the beginning and write the disciplinary rules number in the rule(s) violated column.

Attempts	Level	Start Date	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	Rule(s) Violated
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(Days 1–30 are under the heading "Number of Days".)

DISCIPLINARY RULES TO PROTECT THE HEAVENLY COVENANTS

LEVEL 1	LEVEL 2	LEVEL 3	LEVEL 4
To think and believe other Muslim are better than you and not to consider them lowly or inferior.	To clear any animosity or hatred towards enemies that exists due to any worldly reasons especially your family members and other close friends	In reaction to every good act which one performs, attribute it to Allah. It is through his Grace and Mercy one is able to perform it and become more humble as all the knowledge of good and bad acts were revealed by Allah through our Master Prophet Muhammad ﷺ and Allah is providing the space, time, intellect, body and mind through which one is performing the good deeds. So in reaction to good deeds one should not develop self-likeness, arrogance or thinking of one self superior to others, rather one should show more humility, humbleness, and servitude by becoming humble towards the creation of Allah.	Practically show humbleness towards Allah, Messenger of Allah ﷺ, Deen of Allah and Muslims. The person will be taught the method to practice this level.

LEVEL 5	LEVEL 6	LEVEL 7	LEVEL 8	LEVEL 9	LEVEL 10
Now to do Khidmah (serving), whenever you are sitting with some brothers or in a gathering you should help in anyway e.g. opening doors, preparing food or making tea etc. with happiness and for the pleasure of Allah.	When seeing elderly, young, middle-aged, men or women, one should pray for them from the bottom of their heart. E.g. if it is a young Muslim boy, pray that he become a pious Muslim and gets married to pious Muslim lady. Or for an old non-Muslim woman, pray that she become a Muslim and dies with Iman (faith)	To believe, "all the goodness and blessings of excellence do not belong to me nor am I the creator of them but they are a gift from Allah without me deserving" like image on a TV screen or in a mirror are not the creations of the mirrors nor the mirror can say I own them.	To believe, 'I am still trying to achieve humbleness and will keep trying and striving until death.' So not to consider that I have achieved humbleness because this is attributing lofty station to yourself.	To believe, 'I cannot worship Allah, as He deserves to be worshipped and I cannot fulfil the Rights of Allah as He deserves for them to be fulfilled.'	To believe, 'I am not even serving Allah, the Exalted, and His Deen (religion) to the extent of my full abilities and capacity.'

THE HEAVENLY COVENANTS: GRATITUDE (SHUKR)

Tick (✓) across everyday if the condition is met, if however you violate the condition(s) then stop, put a cross (✕) and start from the beginning and write the disciplinary rules number in the rule(s) violated column.

Attempts	Level	Start Date	Number of Days 1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	Rule(s) Violated
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DISCIPLINARY RULES TO PROTECT THE HEAVENLY COVENANTS

LEVEL 1	LEVEL 2	LEVEL 3
When any blessing of goodness is bestowed upon you, physically and spiritually attribute it mentally and verbally to Allah, the bestowed of blessing and goodness and do not attribute to your self & your abilities & skills while forgetting Allah, the mercy giving.	When in any calamity or problem, personally one should try see Allah's hidden blessings and message and to focus on the positive side of it, because in that calamity there will be hidden blessings from Allah and not to become agitated and forgetting Allah the mercy giving.	When you see international calamities around you, in your area or in different countries you should see the blessing in it and seeing the positive side to it because in that calamity there will be hidden blessings, lessons and messages from Allah.

LEVEL 4	LEVEL 5	LEVEL 6	LEVEL 7
The blessing which we have been given in our life, socially, environmentally, financially, from the worldly point of view.	Think about how one can share all the blessings with others and practically start doing this for the pleasure of Allah ﷻ.	To believe, 'I am still trying to achieve the station of Shukr (thankfulness) and will keep trying and striving until death.' So not to consider that I have achieved the station of Shukr because this is attributing lofty station to yourself.	To ponder and reflect, 'am I using any of the blessings of Allah ﷻ in His disobedience', especially in relation to the first three stages.

HEAVENLY COVENANTS: HUMBLENESS (TAWADHU)

Tick (✓) across everyday if the condition is met, if however you violate the condition(s) then stop, put a cross (✕) and start from the beginning and write the disciplinary rules number in the rule(s) violated column.

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DISCIPLINARY RULES TO PROTECT THE THE HEAVENLY COVENANTS

LEVEL 1	LEVEL 2	LEVEL 3	LEVEL 4	LEVEL 5
To please the people whose rights have been violated by returning what is due to them and asking for forgiveness.	To abandon the company of impious and evil people	To abandon and cut the means which leads one to sins? E.g. instruments, places, TV, internet etc.	To abandon the sinful lifestyle in relation to clothing, eating and socializing whilst replacing them with the Prophetic lifestyle.	The repentant person should abandon the sin both inwardly and outwardly. He implements this outwardly by simply leaving and no longer committing the evil action. Inwardly, he should avoid indulging in sinful thoughts and by not deriving any pleasure or happiness from any sins committed in the past. One should not wish to carry out that sin in the future or else one will again return to his previous sinful ways.

THE FOURTH STAGE: ENLIGHTENMENT OF THE SPIRIT

1 **Annihilation in the love and obedience in following the Sunnah of the Prophet Muhammad ﷺ.**



The person annihilates himself n the love of Prophet Muhammad ﷺ and is continuously decorating his outer and inner with the Sunnah.

2 **The Purified Soul annihilated in love of Allah, the Exalted and Glorified.**



The person at this stage is in complete annihilation in the love of Allah ﷻ. He becomes absorbed in the gnosis of Allah, the Most High and experiences such things which no eye has seen and no ear have heard.

3 **Perfected Soul, inner annihilated in love of Allah ﷻ and outer annihilated in love and obedience in following the sunnah of the Prophet Muhammad ﷺ.**



The person's physical body is in complete absorption in the love and obedience of Sunnah of the Prophet ﷺ and his inner self is in complete absorption in the love of Allah, His Messenger and Akhirah.

This person experiences the true Iman and enters amongst the beloved servants of Allah the Glorified and lives his entire life as if he is looking at Allah and the abode of heaven and hell are fresh in his mind and heart.

His only purpose becomes seeking the pleasure of Allah with all his body, mind, heart and soul.

MOUNTAINS OF THE FOUR OBJECTIVES

GIVING PREFERENCE TO ALLAH & HIS COMMANDS

GIVING PREFERENCE TO THE PROPHET ﷺ, HIS LOVE & HIS SUNNAH

COMPASSION UPON CREATION

PRESENCE OF ALLAH

1. GIVING PREFERENCE TO ALLAH & HIS COMMANDS

To give complete preference to Allah's commands by worshipping Him only and selecting His command overall other competing commands: false ideas, false gods and all other false and deceiving ways.

2. GIVING PREFERENCE TO THE PROPHET ﷺ, HIS LOVE & HIS SUNNAH

To give preference and honour to the rights of the Messenger of Allah, Prophet Muhammad ﷺ by following his blessed lifestyle over all other ways of life and loving him more than yourself and the rest of creations.

3. COMPASSION UPON CREATION

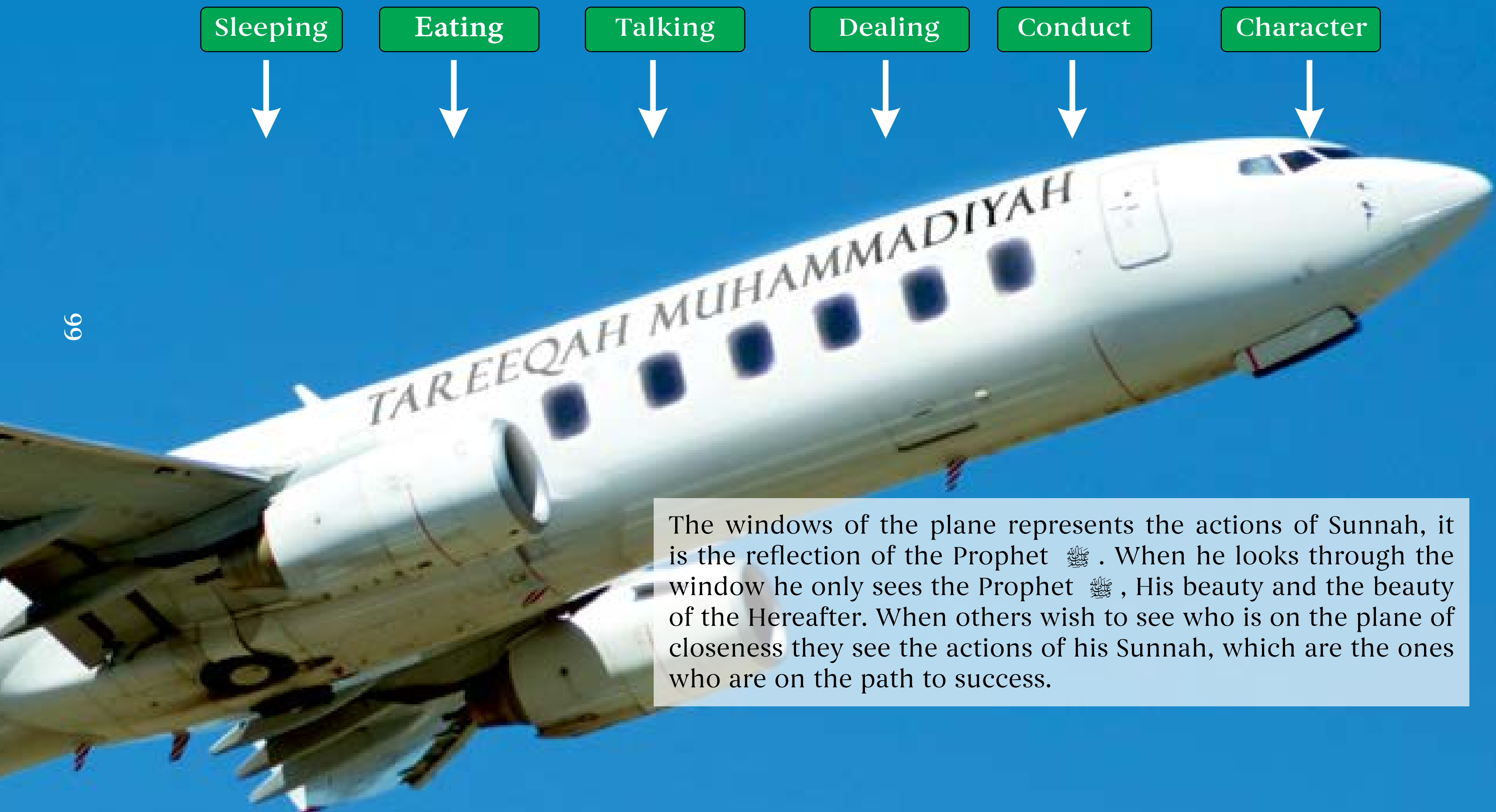
To have mercy and compassion upon creation by respecting their rights, assisting them through wealth, property and honour, but most importantly saving them (Human and Jinn) from torment in the Hereafter by reminding them of the ways of success in the light of Qur'an and Sunnah.

4. PRESENCE OF ALLAH

To be in the complete presence and remembrance of the Creator, Allah ﷻ with absolute feeling and belief that Allah is watching your every move, hearing your every thought and present with you as react to every situation.


GATES TO THE MERCY OF ALLAH
GIVING PREFERENCE TO ALLAH & HIS COMMANDS
GIVING PREFERENCE TO THE PROPHET ﷺ & HIS SUNNAH
COMPASSION UPON CREATION
PRESENCE OF ALLAH
CLOUD: THE FOUR OBJECTIVES

WINDOWS: SUNNAH

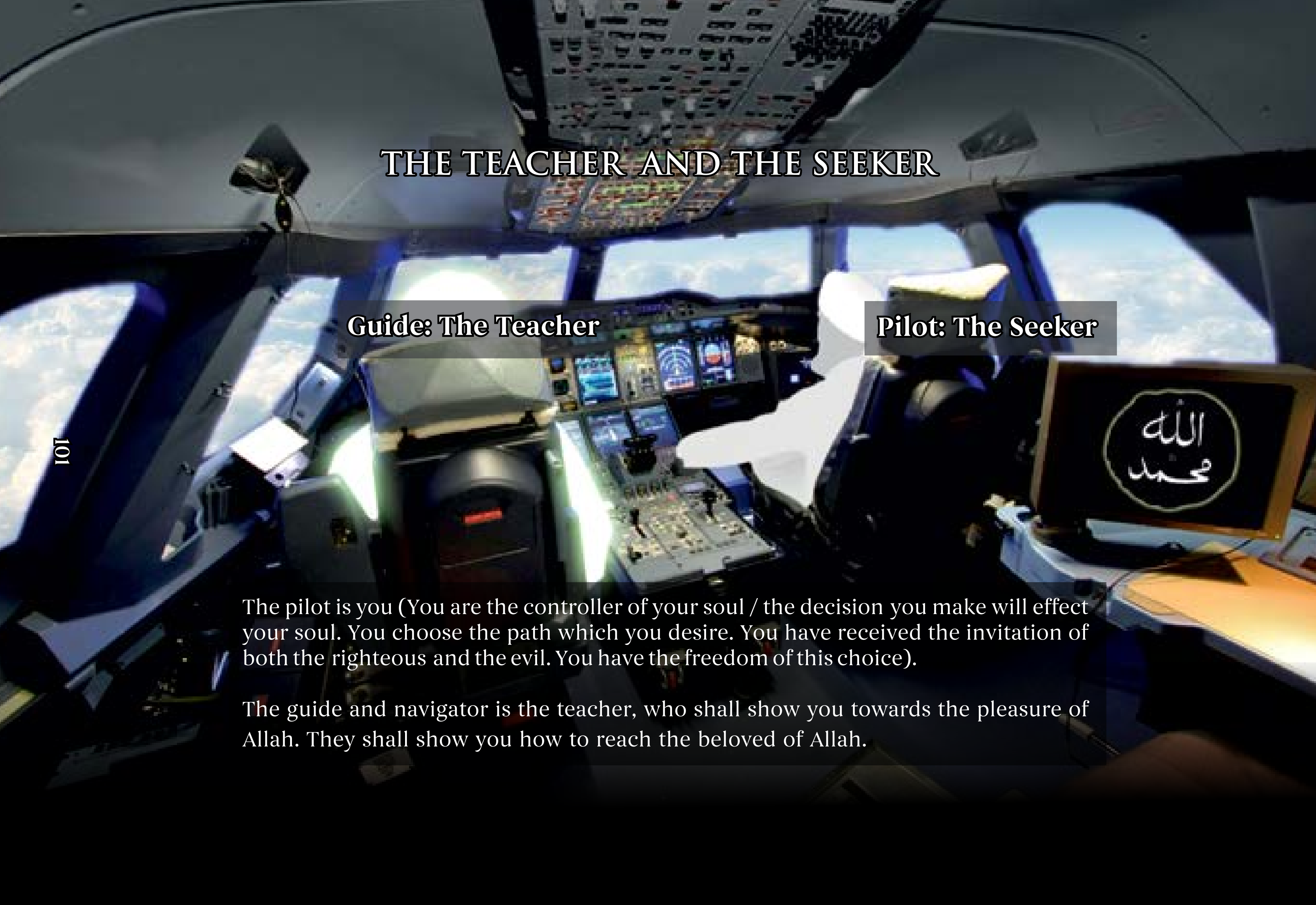


The windows of the plane represents the actions of Sunnah, it is the reflection of the Prophet ﷺ. When he looks through the window he only sees the Prophet ﷺ, His beauty and the beauty of the Hereafter. When others wish to see who is on the plane of closeness they see the actions of his Sunnah, which are the ones who are on the path to success.

THE SUNNAH: PATH OF ENLIGHTENMENT

It is the footsteps of the beloved which shall that illuminate the path towards Allah. Seeing their footsteps as the runway towards success. There are many runways leading to different lands but there is only runway, one path which lead to the Prophet ﷺ.





THE TEACHER AND THE SEEKER

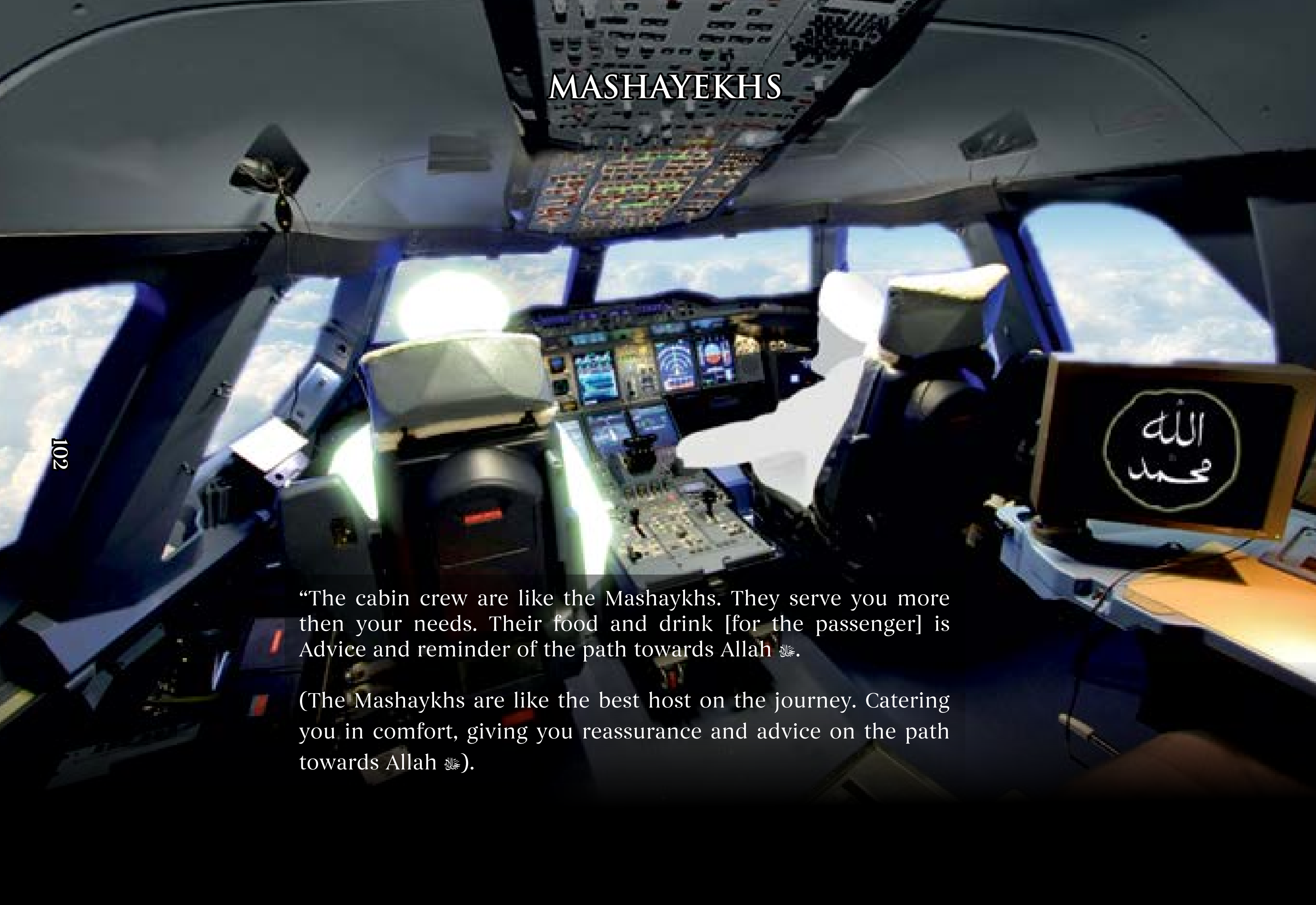
Guide: The Teacher

Pilot: The Seeker

The pilot is you (You are the controller of your soul / the decision you make will effect your soul. You choose the path which you desire. You have received the invitation of both the righteous and the evil. You have the freedom of this choice).

The guide and navigator is the teacher, who shall show you towards the pleasure of Allah. They shall show you how to reach the beloved of Allah.

MASHAYEKHS



“The cabin crew are like the Mashaykhs. They serve you more then your needs. Their food and drink [for the passenger] is Advice and reminder of the path towards Allah ﷻ.

(The Mashaykhs are like the best host on the journey. Catering you in comfort, giving you reassurance and advice on the path towards Allah ﷻ).

RELIANCE ON THE MERCY AND GRACE OF ALLAH



The air / oxygen inside the cabin: Reliance / Self helplessness.

There is only one clean air, which flows within the plane.

The Cabin's air is the example of the blood inside the heart. The heart should have the blood of reliance which flows through your body. It is the blood which circulates goodness"

The air of reliance of Allah is the reason you are present. No air means no control of the plane. It shall crash land if you lose reliance"



THE OUTER AIR IS CONTAMINATED WITH POISON



Soon as you think you are travelling with your own power, the air will become contaminated with poison. It is like a leaking pipe / a crack within the walls of the plane (Letting in the poison gas). Slowly the plane will be filled with poison gas which will disable all control and start to descend. You are only flying due to Allah's help.

THE ISLAND OF THE PLEASURE OF ALLAH



THE VERTICAL STABILIZERS



As you have seen the example of the plane, the vertical stabilizer is the sign of the company, it is whom you are travelling with, their method of achieving the outcome. It stabilizes the person towards the destination. It is the flag of one's destination.

For some it is Allah and His Messenger ﷺ and the path of Tareeqah Muhammadiyah–the pleasure of Allah.

For others it is the path of Shaytan and desire. It is the drugs, the women, fame of name, it is the fire which shall be the clothing which shall wrap their hearts until their bodies and flesh begins to melt and burns.

THE HORIZONTAL STABILIZERS



The horizontal stabilizer is the enjoying good and forbidding evil. There needs to be a balance, enjoining good to an extent (Not to the extent of being forgetful of Allah's presence). Not to enjoy your stay upon this world but mindful of the presence of Allah.

Not to be harsh towards people when forbidding evil, as every situation should be assessed, so it becomes the Sunnah of my action, not those who stick on one thing but become weak on others.

Have the balance of harshness so people take lesson and learn. This is how people learn, it is through explanation and advice, not by rudeness and shouting."

STEADFASTNES AND REMEMBRANCE



The fuel is steadfastness. The engine is the Dhikr and remembrance. The engine shall always be running strong with the fuel of steadfastness. You shall need both to keep the plane running.

(No steadfastness shall mean no movement. No engine, shall mean emptiness. Both shall be needed in order to run the plane. No power will mean the plane shall be in darkness, no lights within, no fuel to move. Its is as one is stationary with no movement)

PREPARATION FOR THE REMEMBRANCE OF ALLAH (DHIKR) AND THE SPIRITUAL CONNECTION

When a person is engaged in the remembrance of Allah and during that time his heart and inner self is heedless of the remembrance of Allah, then there is less benefit. To obtain the maximum benefit it is necessary that before a person begins the verbal remembrance of Allah, he establishes a spiritual connection with Him. However, the remembrance of the tongue alone is not devoid of benefit.

Example:
Just like the telephone wire is not plugged into the socket or when there is no network coverage for the mobile, it is not possible to communicate with anyone even though one has the best mobile or speaks in a loud tone. The Prophet ﷺ said "Allah, the Exalted, does not accept the prayer of that person with a heedless heart". (Meaning of the hadith). The words of remembrance are like the form of the body and the presence of the heart is like the spirit.

Remembrance of Allah:
اَسْتَغْفِرُ اللهَ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَ اَتُوبُ اِلَيْهِ*'Astaghfirullah Alladhi La Illaha illa Huwal Hayyul Qayyumu wa Atubo Illayh' 'I ask forgiveness from Allah the One whom there is no deity worthy of worship except He, the Ever-Living and Sustainer and I repent to Him'*

Everyday you will need to fix a time to do the remembrance of Allah by performing the dhikr: *'Astaghfirullah Alladhi La Illaha illa Huwal Hayyul Qayyumu wa Atubu Ilai'* everyday for 15 minutes.

HOW TO ESTABLISH A CONNECTION?

Before beginning the remembrance the person should try to refresh the following three beliefs and thoughts in his heart and mind and to keep these thoughts continuous through the remembrance (Dhikr).
1. Allah is with me with all His attributes.
2. Allah is seeing me.
3. Allah is listening to everything I am saying and He is listening to my dhikr.
Only after a person has firmly and deeply implanted these three thoughts should he begin with the recitation of the words of remembrance.

RELATIONSHIP BETWEEN REMEMBRANCE (DHIKR) AND THE INTERNAL/EXTERNAL STATE OF THE SEEKER

Tongue: It recites the words.
Mind: To maintain the connection, with these three thoughts, that Allah is with me, is seeing me, and listening to me.
The heart and inner self: To have communion with Allah. In other words without using the tongue the person prays to Allah from the heart and talks to Him.

IS THIS VERY DIFFICULT?

No this is very simple. A person whilst sitting with different people everyday establishes a connection with them via these three thoughts. For example, when you are sitting, conversing with someone you have the knowledge that this person is sitting with you, is watching you, and listening to your speech, so this is also like a connection. You may be talking to the person using different words and at the same time thinking different things in your heart regarding the individual you are talking to. However, when it comes to remembrance (Dhikr), the only difference is that initially the person was connected with the creation but now he directs his remembrance and connection towards the Creator.

METHODOLOGY OF REMEMBRANCE

Before beginning the remembrance of Allah the Exalted, a person should recite the following while keeping their meaning in mind:

1. *Bismillah* بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ (Once).
2. *Astaghfirullah* ... اَسْتَغْفِرُ اللهَ (Three times).
3. *Prayers and salutation (Durud) on the Prophet* ﷺ (Three times).
4. *Lahawla wala Quwwata illahbillah* لَآ حَولَ وَلَآ قُوَّةَ اِلَّا بِاللهِ (Three times).

To perform the Dhikr, Amal; one does not need to be in the state of Wudu, but should always try. As one sits in any remembrance, ones body and soul should be in the state of cleanliness. Wudu is the clothing of the body so put on the best of clothes and be in the presence of Allah. The souls of those people that have wudu engages in the remembrance of Allah more easily.

NOW A PERSON SHOULD BEGIN THE DHIKR.

You should read the following everyday:
اَسْتَغْفِرُ اللهَ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَ اَتُوبُ اِلَيْهِ *'Astaghfirullah Alladhi La Illaha illa Huwal Hayyul Qayyumu wa Atubo Illayh'* everyday for 15 minutes for 40 days. There are seven levels of thoughts whilst performing this Dhikr.

THOUGHT LEVEL 1

Imagine you are begging forgiveness from all your shortcomings, all the acts of sin and all the acts of goodness. As one can never present his deeds in the court of Allah that is worthy of Allah's praise. One should feel his deeds have no value in the presence of Allah.

THOUGHT LEVEL 2

Beg forgiveness from the evil deeds you have done alone and in public, intentionally or unknowingly. Beg forgiveness from the good deeds, in its imperfection and in its absence from the remembrance and presence of Allah.

THOUGHT LEVEL 3

Think of the three keys of remembrance [Allah is watching you, hearing you and always present with you]. Know that Allah is watching you. Allah is seeing your entire day and night where ever you are.

Remember that Allah is hearing you, He can hear your thoughts, your feeling, what you have thought of whilst engaging and enjoyment of sins of darkness which you have committed. However, He still awaits the thoughts of reliance and help. Believe and know that Allah is present with you, He is always present with you, He never left you but you have left His presence and committed the sins of darkness. You are never alone so return and beg forgiveness.

THOUGHT LEVEL 4

Repentance is direction, so direct your hearts towards the Kingdom of Allah. Imagine you are walking towards Allah's Kingdom, leaving Shaytan (and his ways). Perform the repentance of the footsteps of our father Sayyidina Adam عليه السلام know you are in the field of Arafat, begging forgiveness.

THOUGHT LEVEL 5

As you walk imagine the darkness of sin which is like a grease is slowly falling from your body as you walk towards the light of Allah.

THOUGHT LEVEL 6

Every step is the step of commitment and allegiance with ones Creator. Imagine your body is being cleansed with the light of Allah's name.

THOUGHT LEVEL 7

There is no other direction than towards Allah سبحانه وتعالى. All others have abandoned you, but Allah the Most High, shall never leave you, so do not leave Him. Have the fear of ones shortcomings, but also have the hope of Mercy. Become like the wings which fly towards the Kingdom of Allah.

There is no set time for performing the Dhikr, but make a time according to your own personal timetable so it shall become a part of your life where you shall spend time in the remembrance of Allah ﷻ. One should try and pray Salatul Tawbah before performing this Dhikr, if the time allows him (Avoiding Makruh times), it is better.

After you have performed the remembrance *'Astaghfirullah Alladhi La Illaha illa Huwal Hayyul Qayyumu wa Atubo Ilai'* for forty (40) days you will then start the next Dhikr is *'La ilaha illAllah'*.

MEDITATION (MURAQABAH)

Follow the same procedure for connecting and beginning etiquettes as Dhikr (see page 110). The meditation consists of two integral components: 1. Connection and 2. Communion of a servant.

CONNECTION

Firstly you should be in the presence of Allah, the Almighty, by thinking about the three keys of awareness.

1. Allah is with me
2. Allah is seeing me
3. Allah is hearing me

COMMUNION OF A SERVANT

Procedure for communion

Firstly look at the blessed name of Allah and try to write it with your eyes as you follow each stroke. Try not to blink, while you see the blessed name. Do this for 2 to 3 minutes then close your eyes and try and picture this blessed name. Imagine you are holding your hearts as you write the blessed name of Allah inside it. Imagine the blessed name is illuminating inside your heart and then the light is covering the entire body. Feel the presence of Allah and call Allah with your heart.

Two things you should use in this methodology:

1. Use your imagination to feel the presence.
2. Use your heart to communicate with Allah while the tongue stays silent. Your tongue shall remain silent so that your heart becomes the voice.

It is not necessary to see the blessed name of Allah. Regardless of whether you see it or not the seeker still receives the blessings of performing this amal (deeds).

Always have the three keys in mind. Meditation is a way of connecting ones thoughts, hearts with Allah, inwardly and outwardly developing a channel to ponder about the Creator in order to place ones thought, the body and the heart in the presence of Allah ﷻ.

DISTURBING THOUGHTS

When a servant remembers His Lord, the Shaytan's jealousy and animosity flares-up and he attempts to do whatever is within his power to distract and disturb the seeker, including whispering thoughts in his mind and heart, which the Shaytan possesses the power to do. As long as the seeker does not volitionally invite the thought of any other matter, other than the thought of

Allah and does not extend the thoughts or whispers of Shaytan, then the thoughts will not harm him. Instead, the rejection of the Shaytanic whisperings and returning to the remembrance of Allah rather leads the seeker to the closeness of Allah the Exalted. The solution therefore is not to fight with the stray thoughts but to ignore them and continue with the amal.

So remember do not:
1. Bring
2. Extend
3. Fight the thoughts.

Instead ignore them and continue.





DHIKR: LA ILAHA ILLALLAH

METHODOLOGY OF HOW TO PERFORM THE REMEMBRANCE

لَآ *'La '*- There is no
اِلٰهَ **'*ilaha*'**- Diety worthy of worship
اِلَّآ ***'illa'*** - Except
اللّٰه ***'Allah'*** - There is no

The way to perform it is to stretch the ***La,*** and also to stretch the ***Lam*** of ***ilaha*** and to make sure that one also does not read the ***Alif*** of ***Allah*** as a ***Ha***. The ***Lam*** of ***Allah*** should be read slightly longer and with a full mouth.

WHAT TO THINK IN THE MIND DURING THE REMEMBRANCE

The method is simple. Imagine all the darkness, all desires are existing inside the stomach. You should purify the heart and lower-self from the darkness and rust, which have engulfed the heart and inner self due to sins.

Whilst reading the ***La*** you should think that you are negating all the false deities and all those things that cause you to forget Allah and also through this you are pulling all the dirt, rust, darkness and desire of sinning towards direction of the head.

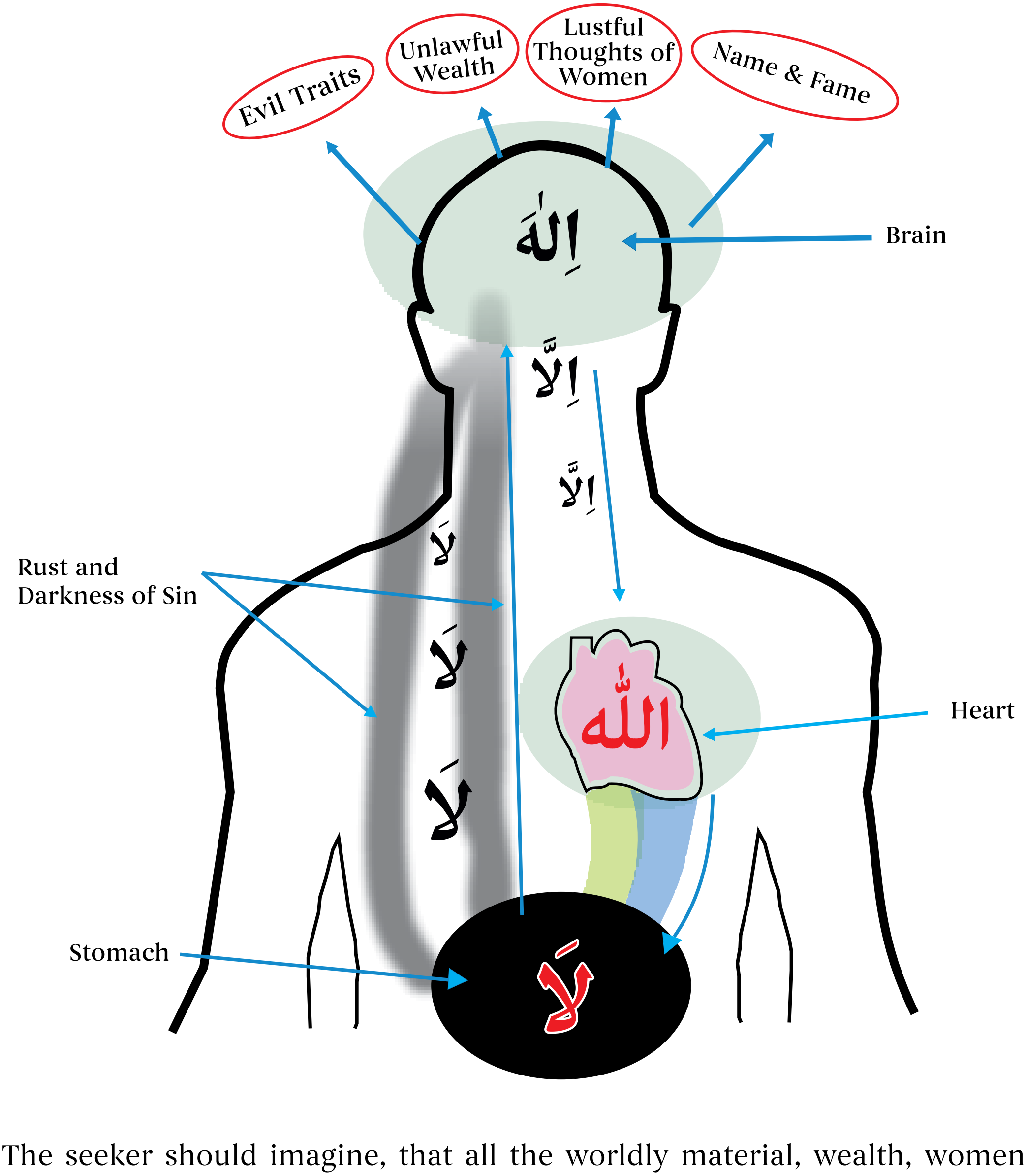
Ilaha – which means deity, this word should be imagined in the mind that it is as though the person is saying "the Nafs, lawful and unlawful desires and all those people who cause a person to become heedless of Allah, the Exalted, are not gods, so why should I follow them and listen to them". With this thought one should imagine that one has extracted them out of his mind.

After that one should, with his heart and mind, imagine and think that, "My God is Allah, the One who possesses the power to give me life and death, benefit and harm, honour and disgrace, paradise and hell, and increase or decrease provisions (Rizq). I will only worship Him and live my life according to His commands".

IlAllah – Whilst saying this, the seeker should think and imagine that in his heart there is no deity except Allah and the light of the name of Allah is enlightening his heart. This will complete one cycle. Thereafter, a person should carry on in this manner and complete the amal in accordance with the prescribed length of time (i.e. 20 minutes).

DHIKR DIAGRAM: LA ILAHA ILLALLAH

لَآ اِلٰهَ اِلَّا اللّٰه



The seeker should imagine, that all the worldly material, wealth, women, fame and name are in the stomach. His head should be pointing towards his stomach. He should imagine he is breathing all of those things to his mind/ head and say ***'La'*** and raise his head until it becomes level. He should then say ***'Ilaha'*** and imagine all of these are rising towards his Lord. He should imagine that he giving everything up for his Lord. He should imagine that Allah's name and light of Allah's name are above him. He should then say ***'IllAllah'*** and direct this light towards his heart, then back to his stomach. The Dhikr should be repeated in this manner.

CONVEYING THE MESSAGE TO ALL CREATION



Through this journey many have travelled to many places, through Dawah and Tabligh. Through one journey many have boarded the plane of Allah's closeness. Many have been saved through the path towards Allah. [Conveying the message of the Prophet ﷺ, is as though people have boarded your plane closeness.]

APPENDIX A: TABLE OF RECORDS

THE FIRST STAGE: PURIFICATION OF THE BODY

PURIFICATION OF THE BODY (PART 1)	Method	Date Started	Date Complete
Tongue	To mostly remain silent, to speak only if it is necessary and to think before one does. Not to sit in a bad gathering or with bad company. Wherever there is back-biting, trouble stirring and music then it should be forbidden. If they do not stop then the person should leave that gathering and place. He should remain in this thought that Allah is watching me and should refrain from useless glances here and there. He should leave those situations, people and places which are the means to sin. He should find good company and remain with them. He should not be alone with a member of the opposite sex (Na-Mahram) be it a close relative. Neither should he speak to them via phone or internet without necessity nor should he speak to them in solitude on the false pretext that it is for the sake of conveying the message of Islam. One should not expose the body more than the Shariah has permitted, not shave the beard and not to walk with arrogance and not to wear make up in front of others. One should wear clothes that fulfil the Shariah requirements, keep the body clean, and cut the nails and hair at the appropriate time.		
Ears			
Eyes			
Hands			
Feet			
Stomach			
Private Parts			

ENLIGHTENMENT OF THE BODY (PART 2)	Method	Date Started	Date Complete
Tongue	In this level one should do 5-10 such things that he was not doing before for example with the tongue he should try to help someone by making them happy, with his ears he should. listen to some good words, with his eyes he should try to take some lessons from his environment and with his hands should try and help somebody etc. The seeker will be assigned those actions that he will have to do and he will continue to use the previous organ.		
Ears			
Eyes			
Hands			
Feet			
Stomach			
Private Parts			

THE SECOND STAGE: PURIFICATION OF THE MIND

<table>
<tr><th>PURIFICATION OF THE MIND</th><th>Method</th><th>Date Started</th><th>Date Complete</th></tr>
<tr><td>Level 1</td><td rowspan="7">1. Any sinful or evil thought should not be intentionally brought in. However if it comes by itself from the devil or the lower self then one should divert one’s thought towards Allah, His Messenger ﷺ, death, the Hereafter, Heaven and Hell or any other permissible matter
2. First one should seek refuge with Allah from the evil thought and then he should seek help from Allah in aiding him oppose the devil, the lower self and evil thoughts
3. Using one’s will power and firm determination one should not further prolong the thought, rather he should remove this ant like disease (the evil thought) at its root or else it will turn into Scorpions and snakes and their poison will spread throughout the whole body, heart, mind and soul.
4. Follow three guidelines regarding the evil thoughts:
i. Do not bring it yourself
ii. Do not extend if it has come from Satan or Nafs</td><td></td><td></td></tr>
<tr><td>Level 2</td><td></td><td></td></tr>
<tr><td>Level 3</td><td></td><td></td></tr>
<tr><td>Level 4</td><td></td><td></td></tr>
<tr><td>Level 5</td><td></td><td></td></tr>
<tr><td>Level 6</td><td></td><td></td></tr>
<tr><td>Level 7</td><td></td><td></td></tr>
</table>

THETHIRD STAGE: PURIFICATION OF THE HEART AND THE SOUL

STATE	Right Reaction	Wrong Reaction	Date Started	Level					Date Complte
				1	2	3	4	5	
Servitude Worship Good deeds	Humility Lowliness Servitude								
Disobedience Sin	Repentance Forgiveness	Persistence upon sins and hope in the forgiveness							
Blessing (Physical or Spiritual)	Gratitude (Shukr)	Ungratitude-Assigning the blessing to oneself							
Calamity	Patience	Impatience							

STATE	Right Reaction	Wrong Reaction	Date Started	Level					Date Complte
				6	7	8	9	10	
Servitude Worship Good deeds	Humility Lowliness Servitude								
Disobedience Sin	Repentance Forgiveness	Persistence upon sins and hope in the forgiveness							
Blessing (Physical or Spiritual)	Gratitude (Shukr)	Ungratitude-Assigning the blessing to oneself							
Calamity	Patience	Impatience							

THE 40 HEAVENLY COVENANTS

No.	COVENANT	Date	Method	Level					Comment
				1	2	3	4	5	
1									
2									
3									
4									
5									
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29									
30									

THE 40 HEAVENLY COVENANTS (CONTINUED)

No.	COVENANT	Date	Method	Level					Comment
				1	2	3	4	5	
31									
32									
33									
34									
35									
36									
37									
38									
39									
40									

DAILY AMALS

TYPES OF DHIKR	Method	Date Started	Date Complete

TYPES OF MURAQABAH	Method	Date Started	Date Complete

SPIRITUAL LEVELS OF WUDU (ABLUTION)				
Level	**1**	**2**	**3**	**4**
Method				
Date Started				
Notes/ Comments				

SPIRITUAL LEVELS OF GHUSL (SPIRITUAL BATH)				
Level	**1**	**2**	**3**	**4**
Method				
Date Started				
Notes/ Comments				

SPIRITUAL LEVELS OF DHIKR (REMEMBARANCE/ AWARENESS OF ALLAH'S PRESENCE)				
Level	**1**	**2**	**3**	**4**
Method				
Date Started				
Notes/ Comments				

SPIRITUAL LEVELS OF PRAYER				
Level	**1**	**2**	**3**	**4**
Method				
Date Started				
Notes/ Comments				

SPIRITUAL LEVELS OF FASTING				
Level	**1**	**2**	**3**	**4**
Method				
Date Started				
Notes/ Comments				

SPIRITUAL LEVELS OF HAJJ AND UMRAH				
Level	**1**	**2**	**3**	**4**
Method				
Date Started				
Notes/ Comments				

SPIRITUAL LEVELS OF ZAKAH AND SADAQAH (SPENDING IN THE WAY OF ALLAH)				
Level	**1**	**2**	**3**	**4**
Method				
Date Started				
Notes/ Comments				

SPIRITUAL LEVELS OF ADHERENCE TO THE SUNNAH				
Level	**1**	**2**	**3**	**4**
Method				
Date Started				
Notes/ Comments				

GENERAL BOOKS RECOMMENDED FOR STUDY

NAME OF BOOK	Method	Duration	Date Started	Date Completed	Comments

ASSESSMENT AND IMPLEMENTATIONS OF THE LEVEL OF ACTING UPON THE SUNNAH OF PROPHET MUHAMMAD ﷺ

SUNNAH	Date	Number			Method
		3	5	7	
Eating/Drinking					
Sleeping					
Clothing					
Conversing					
Walking					
Travelling					
Body					
Worship					
Financial Transactions					
Social Duties					
Marital Life					
Character					

TIME MANAGEMENT

PRESENT METHOD	Assessment of how time is spent during daily life				
	1	2	3	4	5
Date Recorded					
No. of hours of Sleep Daily					
No. of hours Spent on Worldly Activities Daily					
No. of hours Spent on Religious Activities Daily					
No. of hours Wasted					
Actions/Activities Prepared to Leave					
Notes/Comment					

ACTION PLAN	Implementation of how to spend time more effectively during daily life				
	1	2	3	4	5
Actions/Activities to be omitted					
Actions/activities to be executed					
Recommended Notes					
Period of Excercise					
Date Assigned					
Date Completed					
Notes/Comment					

APPENDIX A: TABLE OF RECORDS
THE SUNNAH ACTIONS OF PROPHET MUHAMMAD ﷺ

(The Prophetic Manners, Behaviour and Character)

No.	Types of Sunnah	SUNNAH ACTS	Tick If acting upon	Comment
1	Sunnah upon Awakening	As soon as one wakes rub both the palms on the face and eyes so that the sleep disappears.		
2		To make Miswak on awakening.		
3	Sunnah of Eating	To wash hands and gargle mouth before and after eating		
4		To make intention that, 'I am eating to gain strength for Allah's Ibadah (worship)'		
5		Let one third of the stomach be for food, one third for water and let on third be left empty		
6		Eat only when you are hungry.		
7		Stop eating when you can still eat i.e. never eat to your fill.		
8		To eat with the right hand		
9		Use the right hand when taking or giving someone food.		
10		To sit on the floor and eat in one of the following three ways: 1. To squat with the buttocks away from the ground 2· To sit on one leg having the other knee raised 3· To sit on both the legs as in the Tashahud position		
11		Never lean against anything whilst eating.		
12		To remove shoes before eating.		
13		When eating together the most pious or eldest should be made to begin.		
14		If one can easily eat with three fingers then it should be done and not to unnecessarily use the fourth.		
15		If two or more people are eating together then each person should eat that food which is closest to him. It is incorrect to eat that which is in the middle or in front of others		

16	Sunnah of Eating	If a variety of dishes are served then it is permissible to partake of any that he/she wishes and leave that which he/she does not feel like eating without passing any remarks		
17		Steaming food should not be eaten until it cools down.		
18		Do not blow on any foodstuff.		
19		To have vinegar and honey in the house is sunnat.		
20		While eating, if any crumbs or pieces of food fall then these should be picked up and eaten and not left for the Shaitan.		
21		Whilst eating, if a visitor comes along he/she should also be requested to join in the meals.		
22		When eating together, we should try to eat until the end (the last eater) so that we can accompany the slow eaters, but if it is not possible we should excuse ourselves.		
23		If several people are eating dates or grapes etc. together, then none should take in twos without the permission of his/her companions.		
24		If a servant has cooked our food, the he/she should be requested to eat with us or separately.		
25		The habit of gargling the mouth together with washing of the hands after meals is a source of great blessings.		
26		After eating one should lick their fingers and plate as it is possible that Allah, the Sustainer may have kept blessings and Barakah on that particle left behind on that plate or finger.		
27		The middle finger should be licked first followed by the index and lastly the thumb (when using only 3 fingers). If more than three are used, then after licking the above three, the little and then ring finger should be licked.		
28		The Dastarkhan (table cloth) should be lifted in front of the diners; that is the diners should clear up the Dastarkhan and fold and lift it up before they themselves stand up.		
29		The Dastarkhan should be spread on the floor as our Prophet ﷺ never ate on a table		
30	Sunnah of Drinking	Water and all other Halal liquids should be drank with the right hand as Shaitan uses the left hand for eating and drinking.		
31		To drink in three separate sips.		
32		To recite 'Bismillah' before and 'Alhamdulilah' after drinking.		
33		Not to blow into any hot drink for cooling.		

34	**Sunnah of Drinking**	To sit and drink. It is disallowed to drink water whilst standing		
35		However, to stand and drink Zamzam water and water left over after making Wudhu is allowed.		
36		The person who serves others should him/her self eat last.		
37		Not to drink from a big container e.g. water jug, bottle etc. but rather from a tumbler or cup.		
38		One should not drink from the chipped end of a cup.		
39		It is disallowed to use gold and silver utensils.		
40		Drinking water after meals is not the Sunnah, especially if the water is very hot or very cold as both are harmful.		
41	**Sunnah of Night**	To recite 'Bismillah' while closing the doors and matching the locks.		
42		Containers with foodstuff (even water) should be covered with the recitation of 'Bismillah'. A stick could also be used to cover but 'Bismillah' should be read.		
43		To put out any burning fire.		
44		To switch off (or put out) anything which may catch alight (if left on)		
45		To discuss with members of the household matters relating to Islam, e.g. by telling stories or simply to talk about matters that please them (but within the limits of the Shariah)		
46		When children reach the age of nine or ten years, the bedding of the females should be separated from that of the males.		
47		To have available 'Surma Dani' (a container with Kohl) and to apply the same thrice in the right eye and thrice in the left—for oneself and the children		
48		To lay or spread the bed one's self.		
49		The dust the bed before sleeping.		
50		To make Miswak (even though one has already done so for Isha salah).		
51		Before sleeping to recite Surah Ikhlas, Falaq and Nas in this order and the full 'Bismillah' before each. Then to blow on the palms, which should the be rubbed three times on ones entire body – beginning with the head and ending at the toes.		
52		To use pillows to rest ones head on.		
53		Sleeping in any of the following ways with the intention of following the Sunnah shall merit reward: 1. To sleep on bedding or to sleep on a mat or carpet made of cloth 2. To sleep on the floor 3. To sleep on a bed		

54	Sunnah of Night	It is disallowed to lie downwards on the stomach.		
55		It is disallowed to lie flat on the back with one leg on the other, unless there is no fear of exposing the private parts.		
56		The sleep on the right side, facing towards the Qibla.		
57		To sleep with the right hand under the head and with the knees bent.		
58		To recite any Surah from the Qu'ran that one remembers, especially Surah Mulk (no. 67) and Surah Alif-Lam-Mim-Sajdah (no. 32).		
59		Reciting of Surah Waqiah (no. 56) before sleeping (this safeguards one from hunger and poverty).		
60		To sleep in a state of purity i.e. with Wudhu and/ or Ghusl (if necessary).		
61		If someone has experienced a pleasant dream and wishes to relate it to somebody, then he/she should relate it to a learned and compassionate person so that it is interpreted correctly.		
62		After experiencing a nightmare, one should recite Ta'awwuz ('Awwu-zu-billah...) once and spit or blow on the left side thrice. One should also change the side of sleep and should not mention such dreams to anyone.		
63		To have water and Miswak ready in advance for Wudhu.		
64		To sleep with the intention of getting up for Tahajjud.		
65		To perform Tahajjud prayer before Subh as-Sadiq (early dawn)		
66		To perform at least two rakaat or a maximum of 8 rakaat of Tahajjud prayer. This is Sunnah, however, there is no limit for Nafl prayers. One may also do other Ibadah (worship) or sleep provided the Fajr prayer is not missed.		
67	Sunnah of Dressing	Prophet ﷺ liked wearing Kurta (long shirt) the most. His sleeves reached up to his wrists and the collar or neckline of his Kurta was towards his chest.		
68		The Kurta of Prophet ﷺ used to be above his ankles, reaching up to the mid-calf.		
69		Men should wear their pants (lower garments) above their ankles.		

70	Sunnah of Dressing	Clothes of Prophet ﷺ consisted of sheet, Lungi/ Izar (loin-cloth), Kurta (long shirt) and 'Amamah (turban). He also had a cloth (towel) with which he would dry his face after Wudhu. He like striped sheets. He used to wear a topi (Fez/hat) below the 'Amamah and sometimes he used to wear only a topi. Sometimes the 'Amamah had a tail, whilst other times it didn't. The tail of the 'Amamah used to fall between the shoulders of his back		
71		Prophet ﷺ wore a black 'Amamah on the Day of the Conquest of Makkah		
72		It is disallowed for men to wear silk and gold but it is allowed for the ladies.		
73		Prophet ﷺ preferred white clothing but he also used a black blanket as well.		
74		When wearing shoes or clothing, to begin with the right and then the left.		
75		When removing shoes or clothing, to begin with the left and then the right.		
76		It is disallowed to walk with one shoe only.		
77		Prophet ﷺ would not throw away clothing until worn patched.		
78		Prophet ﷺ wore strapped sandals and leather socks.		
79		Whenever he lifted his shows, he did so with the fingers of his left hand.		
80		Prophet ﷺ cursed the man who puts on woman's clothing and the woman who puts on man's clothing		
81		When wearing new clothes Prophet ﷺ used to praise Allah with any suitable praise, then would perform 2 rakats of Nafl (optional) prayer and give the old clothes away to the needy person.		
82	Sunnah of Dealing and Transaction	Regarding which occupation is best to engage in, Prophet ﷺ said, 'trade and work, which is done with ones own hands.		
83		One must always be honest in all one's business dealings (he/she who is will be in the shade of the Throne of Allah on the Day of Judgement)		
84		One must not break one's promise.		
85		One must not condemn the goods that one seeks to purchase.		
86		One must not unduly praise or exaggerate one's goods when selling (them).		
87		One must not avoid payment of one's debt (or even prolong its payment)		

88	**Sunnah of Dealing and Transaction**	One must not pressurise the person who owes one money.		
89		One must assist others who seek to enter into business and trade.		
90		Be gentle at the time of buying, selling and requesting payment (Allah's Mercy descends on such a one)		
91		In a Hadith Qudsi Allah says, 'I am a one third partner of a two man partnership until one of them acts dishonestly to his partner and, in such an event, I then leave them.'		
92		Hadhrat Umar ﵁ declared, 'only one who has knowledge of the Islamic business laws of trade shall trade in our business area.		
93		Prophet ﷺ has said, 'he who cheats (when buying or selling) is not of us and one who swindles, embezzles or indulges in any fraudulent conduct shall be in the fire'.		
94		Prophet ﷺ said, 'whoever sells a defective article without disclosing its defects to the purchaser, shall earn the permanent Anger of the Almighty, Allah and the angels continuously curse such a person'.		

APPENDIX A: ADDITIONAL SHEETS
OUTWARD LEVELS OF PRAYER (SALAH)

LEVEL 1
To offer prayer whilst knowing the obligatory (Fardh), necessary (Wajib), and Sunnat and invalidating (Mufsid) acts of ablution (Wudhu), ritual bath (Ghusl), and prayers (Salah) and acting upon them.

LEVEL 2
To offer the prayer whilst having knowledge of recommended (Mustahab), disliked (Makruh), and etiquettes (Adab) of Wudhu, Ghusl and Salah.

LEVEL 3
To offer Fardh prayers with congregation in the mosque and for women there is more reward in praying at home. To wear the clothes bought with halal income and to eat food from halal means and to keep one's clothes above ankles (for men only). To learn the prayer of traveller, sick person and chronic illness.

LEVEL 4
To learn and practice the physical posture in detail and trying to bring one's posture closer to the Prophetic prayer as much as possible.

LEVEL 5
To learn the entire prayer with correct pronunciation (Qira'ah) and to also learn the supplications (Dua) of funeral prayer.

LEVEL 6
To learn additional supplication and words of remembrance (Adhkars) for different postures.

LEVEL 7
To learn the translation of the entire Salah.

LEVEL 8
To offer the Salah in Sunnah dress and wear clean and best clothes which one can afford and to put on fragrance.

LEVEL 9
To learn at least the last 10 Surahs of Qur'an and then recite them in different Rakahs with meaning.

LEVEL 10
To offer the prayer in beginning time (especially for women whilst men will pray with congregation) and not to talk immediately before the Salah and to offer the optional prayer (Nafl) after the Sunnah prayers.

SPIRITUAL LEVELS OF PRAYER (SALAH)

PREPARATION LEVEL

To think and to refresh the belief that Allah, the Lord of worlds is with me, is watching me and is listening to my recitation and Dhikr in every posture of prayer at least once.

LEVEL 1

To do the above three times in every posture.

LEVEL 2

To be in continuous thought and remembrance of Allah, the High, and not to distract one's thought intentionally.

LEVEL 3

Offering the Salah with understanding as though you are communicating the words with meaning to Allah, the Exalted.

LEVEL 4

To offer the Salah whilst thinking of the matters of the Hereafter: the life of grave, Plain of Resurrection, Paradise and Hell in detail.

LEVEL 5

To offer the prayer as though it is your last prayer of life.

LEVEL 6

To be in continuous thought of Allah and the Hereafter and whilst trying, one does not think of worldly matters even unintentionally.

LEVEL 7

Imagine you have been given the opportunity to offer the prayers in the grave world (Barzakh) and you are offering the prayer there whilst waiting for the questions of the grave.

LEVEL 8

Imagine you are in the Plain of Resurrection on Judgement Day. People are in great difficulty and you have been given the opportunity to offer prayer under the Throne of Allah. Soon you will be presented in the presence of Allah for accountability.

LEVEL 9

To be in the presence of Allah, the Exalted up to one hour after the Salah.

LEVEL 10

To offer Salah with the Muraqabah of different qualities of Allah, the Lord of worlds from the 99 names of Allah, the Exalted and being absorbed in the remembrance of Allah through that particular quality and attribute.

PRAYER (SALAH)

Tick (✓) across everyday if the condition is met, if however you violate the condition(s) then stop, put a cross (✕) and start from the beginning and write the disciplinary rules number in the rule(s) violated column.

Attempts	Level	Start Date	Number of Days																														Rule(s) Violated
			1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	
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SPIRITUAL LEVELS OF FASTING

LEVEL 1
To abstain from eating and drinking and marital relationships from dawn to sunset and to perform the five daily prayers and Tarawih prayers.

LEVEL 2
To observe and abstain from the sins of the Tongue, eyes and feet (including level 1).

LEVEL 3
To observe and abstain from all the sins of the sensual organs of the body (ears, hands, private parts including tongue, eyes, feet and stomach). So now the heart is truly fasting. (Including level 1 & 2).

LEVEL 4
To use your heart and call Allah in all worship you do. Use your sensual organs to do good.

LEVEL 5
To observe your mind from committing and planning to commit sin (including level 4).

LEVEL 6
To use your heart and mind to remember and ponder on the Hereafter, the Day of Judgment and all that Allah has created. (Including level 5).

LEVEL 7
To use your heart and mind to truly focus on Allah and His Beloved Messenger and to reflect on the life of the last and Final Messenger (Including level 6).

LEVEL 8
To be totally annihilated in the Love of Allah and His beloved Messenger and to be in the presence of Allah with one's heart, mind and soul throughout one's fast.

SPIRITUAL FAST DURING THE MONTH OF RAMADAN

Tick (✓) across everyday if the condition is met, if however you violate the condition(s) then stop, put a cross (✕) and start from the beginning and write the disciplinary rules number in the rule(s) violated column.

Attempts	Level	Number of Days																														Guidelines	
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	Level	Day/ Night
•Private Parts • Feet • Hands • Stomach •Ears •Tongue •Eyes • Heart	1																															1	D/Y
	2																															2	D/Y
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THE SUMMARY OF THE AMAAL (DEEDS)

The amaal (deeds) and wazaaif one is requred to perform in order to begin the path/tareeq including the tasks to be performed everyday

1. REPENTANCE (TAWBAH)

Firstly, the seeker must seek forgiveness from all the people that live in close proximity to him, and in addition to them, those people whose rights he has violated by the misuse of the tongue such as back-biting, hurting someone's feelings, false accusations, slander, lying and so forth. It is essential that one compensates for his verbal misconduct at the repentance stage.

Before beginning the journey to the Divine pleasure of Allah, one should perform Ghusl (washing of the entire body due to the grease of sins) and perform two rakaats of Salatul Tawbah which is the prayer of forgiveness. This process is like a cleaning fluid, which shall helps to start the process of the cleaning of the heart. (For more details of this please read page number page 40).

2. REMEMBRANCE (DHIKR) AND MEDITATION (MURAQABAH)

The seeker should set a time to do the following remembrance of Allah on a daily basis: 'Astaghfirullah Allazi La Illaha illa Huwal Hayyul qayyum wa Atubo Illayh' everyday for 15 minutes and the muraaqabah of the name of Allah for 10 minutes everyday. (For more details of this please read page number 110).

3. THE SHEET FOR ACCOUNTING FOR THE USE OF THE TONGUE

One accounts for the use of the tongue everyday by checking whether one has sinned with it. If no sins have been committed with the tongue on a particular day then the tongue has not been violated and the tongue sheet can be ticked. Each ticked box represents the building of a door and completion of 30 consecutive days represents the completed construction of a sturdy door. After successfully completing the tongue sheet, the tongue becomes one door blocking the darkness to the heart.

The heart is a fortress with many doors and many rooms storing the most precious of jewels. The door of the tongue is the one which you must be protected to prevent the evil from entering this great kingdom. The tongue is protected by not committing sins relating to the tongue. If one commits any sins with the tongue then mark a cross in the box and perform Salatul Tawbah and rebuild the door of protection until the full consecutive 30 days have been completed.

The seeker will begin to notice a change after 30 days have been completed. One will gain more control of this great house by gradually gainning and reclaiming the house which Shaytan has confiscated. (For more details of this please read page number page 62).

4. YOU SHOULD ALSO PUT A TICK OR CROSS ON THE SINCERITY SHEET.

(For more details of this please read page number page 92).

5. YOU SHOULD ALSO PUT A TICK OR A CROSS ON THE SPIRITUAL LEVELS PRAYER SHEET.

(For more details of this please read page number page 139).

6. FOLLOWING THE SUNNAH

You should also try to follow and practice and act upon 3 acts of Sunnah every month and build on them.

Every Sunnah that one adopts contains a special light. The Sunnah is the manual to paradise. It is the key to all the worlds. It is the key of unlocking the closeness of Allah ﷻ. One should begin by adopting three Sunnah's relating to one aspect of the Holy Prophet's life i.e. eating, drinking. The next month the seeker should adopt three additional Sunnah's relating to another aspect of life i.e. sleeping. (For more details of this please read page number page 131).

7. RECITE MASNUN ADHKARS (ADHKARUL-MUHAMMADIYAH)

To make a habit of reciting the Prophetic Supplication/Masnun Adhkars (Adhkarul-Muhammadiyah) after Fajr (and before sunrise) and Maghrib (and before Isha) so that one is protected from every kind of evil, magic and Jinns.

8. ATTEND GATHERINGS

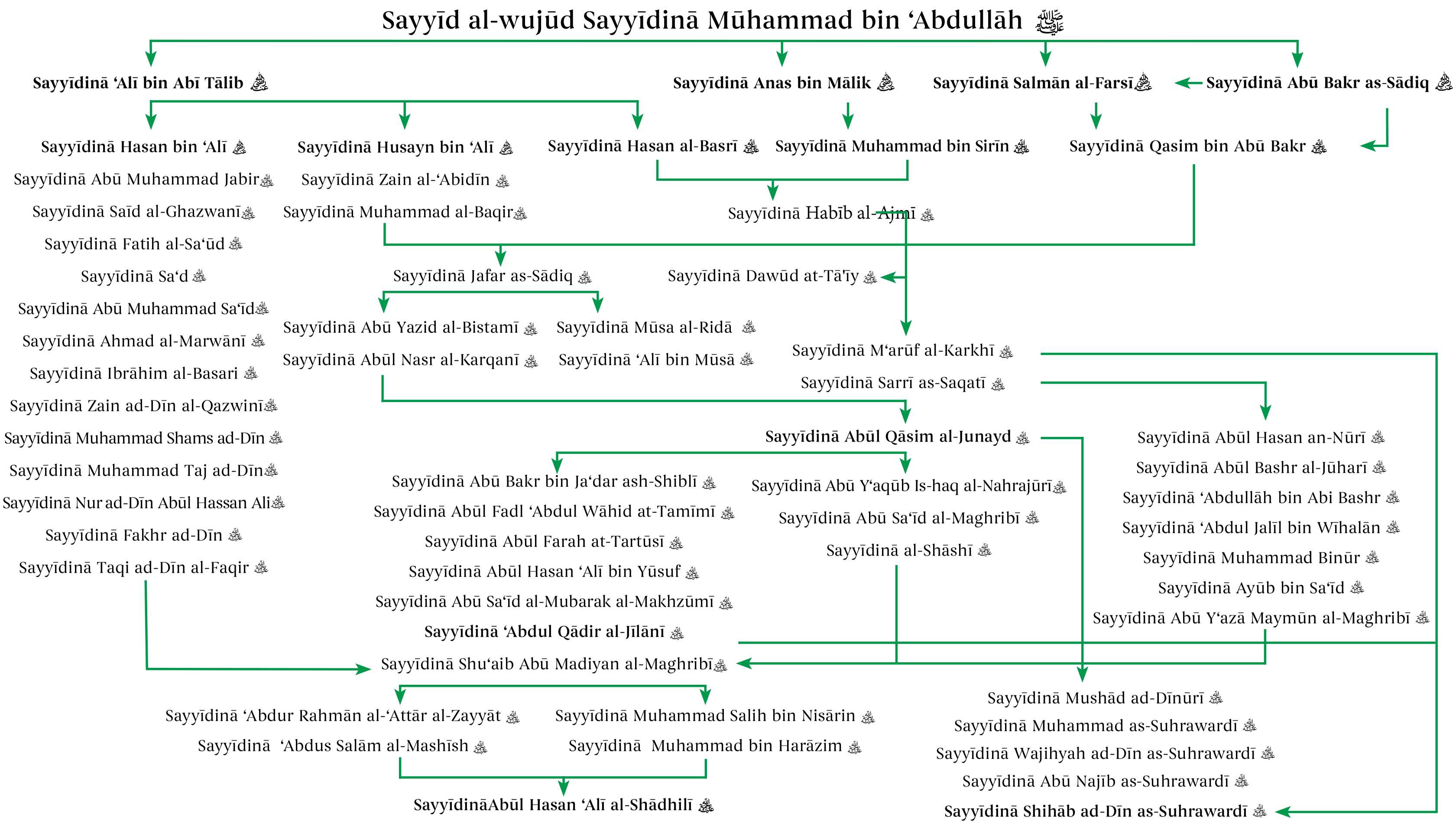
To attend a gatherings of sincere advise and remembrance once a week. If one cannot personally attend, he should try to participate in live online gatherings and as an absolute minimum listen to the discourses via internet and TV.

9. CONTACTING THE TEACHER

The seeker should consult the Teacher once every two months and inform him of the progress on the course, deeds and your states.

In order for the student to benefit from his Teacher, it is vital that he acts upon whatever guidance is offered to him. Students living abroad should make contact via post, internet communications, telephone or email.

SANAD: SHAJRAH OF TAREEQAH MUHAMMADIYAH
(QADIRIYAH, SUHRWARDIYAH, SHADHILIYAH & DABBAGHIYAH)



SayyīdināAbūl 'Abbās Ahmad al-Mursī ؓ
Sayyīdinā Ahmad 'Atā-illāh al-Iskandarī ؓ
Sayyīdinā Dāwud bin al-Bākhilī ؓ
Sayyīdinā Muhammad Bahar as-Safā ؓ
Sayyīdinā 'Alī bin Wafā ؓ
Sayyīdinā Yahyā al-Qadirī ؓ
Sayyīdinā Ahmad al-Hadramī ؓ
Sayyīdinā Ahmad al-Zarrūq ؓ
Sayyīdinā Ahmad Yūsuf al-Ghīlānī al-Rāshidī ؓ
Sayyīdinā 'Alī bin 'Abdullāh al-Ghīlānī ؓ
Sayyīdinā Abūl Qāsim al-Ghāzī ؓ
Sayyīdinā Ahmad bin 'Alī al-Dar'īy ؓ
Sayyīdinā Muhammad bin Nāsir ؓ
Sayyīdinā 'Arabī al-Fishtālī ؓ
Sayyīdinā 'Umar bin Muhammad al-Hawārī ؓ
Sayyīdinā 'Abdul 'Azīz al-Dabbāgh ؓ
Sayyīdinā 'Abdul Wahāb al-Tājī ؓ
Sayyīdinā Ahmad bin Idrīs al-Hasanī ؓ
Sayyīdinā Muhammad 'Alī bin al-Sanusī ؓ ←
Sayyīdinā 'Abdul 'Alī bin Ahmad ؓ
Sayyīdinā Muhammad al-Sharīf bin 'Abdul 'Alī ؓ
Sayyīdinā Salih bin Muhammad al-Ja'farī ؓ

Sayyīdinā Bahā ad-Dīn Zakarīyā al-Multānī as-Suhrawardī ؓ
Sayyīdinā Khayr ad-Dīn Awliya as-Suhrawardī ؓ*
Sayyīdinā Najīb ad-Dīn 'Alī Barghash ash-Shirāzī ؓ
Sayyīdinā Nūr ad-Dīn 'Abdul Samad An-Nadrī ؓ
Sayyīdinā Badr ad-Dīn At-Tūsī ؓ
Sayyīdinā Najm ad-Dīn 'Al-Asfahānī ؓ
Sayyīdinā Hasan ash-Shamshīrī ؓ
Sayyīdinā Abūl Muhasin Jamāl ad-Dīn al-Kūranī ؓ
Sayyīdinā Shihāb ad-Dīn Ahmad Ad-Damīyātī ؓ
Sayyīdinā Zakarīyā al-Ansarī ؓ
Sayyīdinā 'Abdul Wahāb Ash-Sha'rānī ؓ
Sayyīdinā 'Abdul Quddūs ash-Shanāwī ؓ
Sayyīdinā Abūl Mawāhib Ahmad ash-Shanāwī ؓ
Sayyīdinā Safā al-Qashāshī ؓ
Sayyīdinā Ibrāhim bin Hasan al-Kūranī ؓ
Sayyīdinā Muhammad bin Muhammad al-Badīrī ؓ
Sayyīdinā Muhammad bin Sālim al-Hanfī ؓ
Sayyīdinā ad-Dardīrī ؓ
Sayyīdinā Jamāl al-'Ajmī ؓ